

**THE PENTECOSTAL CHURCH IN THE CONGO/30^{ème}
COMMUNAUTÉ:
ENGAGING IN POVERTY ERADICATION**

By

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*Dissertation presented for the degree of Doctor of Philosophy
in the Faculty of Theology,
at
Stellenbosch University*



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December 2014

DECLARATION

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November, 2014

ABSTRACT

Despite the excessive mineral wealth, the underground deposits of gold, diamonds, copper and cobalt and other valuable minerals in the Democratic Republic of the Congo which are coveted by many countries, the majority of the population is still destitute and lives in dire poverty. However the country itself prospered during the colonial period 1885-1960 and it became the second most industrialized state in Africa after South Africa (Petit & Mutambwa, 2005). Unfortunately it is now ranked among the world's poorest countries in the world. Since the Democratic Republic of the Congo gained independence in 1960 it has not experienced development that benefits the whole population. The country is experiencing continuing and pressing problems of poverty and human suffering. Thus the purpose during this study is to analyse the position of the *Pentecostal Church in the Congo* (30^{ème} CPCO) concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can assist the denomination to find ways to effectively address the problem of poverty.

Findings reveal that the city of Lubumbashi is riddled with complex socio-economic challenges, but the 30^{ème} CPCO is not equipped practically or theologically to address these challenges. Poverty in the city of Lubumbashi is pervasive, it is therefore structural and historical. It comes a long way, from the slavery, to colonization, to dictatorship, neo-colonization and globalization. Sin and lovelessness have been identified as the roots causes of poverty in the DRC in the sense that sin which is the opposite of love is the driving force behind the oppressive structures that have impoverished millions of people in the DRC and around the world.

Furthermore findings also disclose that the understanding of the soteriology within the Pentecostal denomination theology is problematic. Salvation is understood as being spiritual

only, the physical aspect is misapprehended. In addition there is a heretical prosperity gospel in the denomination which teaches that poverty is the result of personal sin and unfaithfulness to tithing. They believe that giving large amounts of money will release blessings and prosperity. This view has skewed the denomination's approach towards the eradication of poverty. As a result the 30^{ème} CPCO's involvement in poverty eradication is described as rudimentary, it is limited to sporadic assistance to the poor.

Although the 30^{ème} CPCO station of Lubumbashi as a whole has been sporadically giving assistance to the poor, there are many factors that have restricted its ability to effectively engage in poverty eradication amongst which is poor understanding of the root causes of poverty. This in fact is influenced by the perception of poverty which is subject to features such as the mentality of the people or the level of literacy, the environment, the world view, the circumstances, the culture etc. The inability of the 30^{ème} CPCO to address poverty is also due to lack of enough education, poor administration, financial issues, lack of partners to help with the development and cooperation between congregations.

OPSOMMING

Ten spyte van groot minerale rykdom, die ondergrondse bronne van goud, diamante, koper kobalt en ander minerale, wat deur ander lande begeer word, leef die oorgrote meerderheid van die bevolking van die Demokratiese Republiek van die Kongo in armoede. Tydens die koloniale tydperk (1885–1960) het die Kongo tog vooruitgegaan en die tweede mees industrieë in Afrika, na Suid-Afrika, besit. Dus was dit die doel tydens hierdie studie om die posisie van die *Pinkster Kerk in die Kongo* (30^{de} CPCO) betreffende die armoede situasie in die stad Lubumbashi te bepaal en om maniere te vind waarop 'n pragmatiese benadering tot armoede gevolg kan word.

Daar is bevind dat die stad Lubumbashi baie komplekse sosio-ekonomiese uitdagings in die gesig staar, maar dat die 30^{de} CPCO nie bevoeg is om daardie uitdagings op 'n praktiese wyse of 'n teologiese wyse aan te spreek nie. Die armoede in die stad kan oral gesien word, dit is struktureel en histories. Hierdie armoede gaan ver terug, na slaverny, kolonisasie diktatorskap, neo-liberalisme en globalisasie. Sonde en liefdeloosheid word gesien as hooforsaak van armoede in die Demokratiese Republiek van die Kongo in die sin dat sonde wat die teenoorgestelde van liefde is, die dryfveer is agter die onderdrukkende strukture wat miljoene mense in die DRK en elders in die wêreld in armoede gedompel het.

Daar is ook bevind dat die begrip van soteriologie in die Pinkster denominasie se teologie problematies is. Net die geestelike aspek van redding is in ag geneem en die fisiese aspek is misken. Daar is ook diene in die denominasie wat verkeerdelik glo in die voorspoeds evangelie waarvolgens armoede die gevolg is van die persoon se eie sonde of ontrouheid wat betref die gee van tiendes. Hulle glo dat die gee van groot hoeveelhede geld sal lei tot seëninge en voorspoed. Hierdie siening het 'n effek gehad op die denominasie se houding teenoor die

uitroei van armoede. Daarom is die 30^{de} CPCO se betrokkenheid by die uitwissing van armoede rudimentêr. Dit is beperk tot hulp aan die armes. .

Alhoewel die 30^{de} CPCO stasie van Lubumbashi as geheel sporadies hulp aan die armes verleen het, is daar baie faktore wat die kerk se vermoë om effektief te wees in die uitroei van armoede, beperk het. Een daarvan is 'n begrip van die grondoorsake van armoede. Die begrip word beïnvloed deur die persepsie van armoede, en aspekte soos die mentaliteit van die mense, die graad van geletterheid, die omgewing, die siening van die wêreld, die kultuur ens. Die onvermoë van die 30^{de} CPCO om armoede aan te spreek is die gevolg van 'n gebrek aan opvoeding, swak administrasie, finansiële probleme en gebrek aan vennote, asook 'n gebrek aan samewerking tussen gemeentes.

RÉSUMÉ

Malgré la richesse minérale excessive, les gisements souterrains de l'or, de diamant, de cuivre et de cobalt ainsi que d'autres minerais précieux que la République Démocratique du Congo possède et qui sont convoités par de nombreux pays, la majorité de la population est encore démunis et vit dans une pauvreté extrême. Alors que, le pays lui-même a prospéré pendant la période coloniale 1885-1960 et il était devenu le deuxième état le plus industrialisé d'Afrique après l'Afrique du Sud (Petit & Mutambwa, 2005). Malheureusement, il est maintenant classé parmi les pays les plus pauvres du monde. Depuis que la République démocratique du Congo a obtenu son indépendance en 1960, il n'a pas encore connu un développement qui profite à toute la population. Le pays connaît des problèmes pressants de la pauvreté et de la souffrance humaine. Ainsi, le but de cette étude est d'analyser la position de l'*Église Pentecôtiste au Congo* (30^{ème} CPCO) concernant la situation de la pauvreté dans la ville de Lubumbashi et de concevoir une approche pragmatique qui peut aider la dénomination à trouver les voies et moyens de lutter efficacement contre la pauvreté.

Les résultats de l'étude révèlent que la ville de Lubumbashi est confrontée à des défis socio-économiques complexes, mais la 30^{ème} CPCO station de Lubumbashi ne pas équipée d'une manière pratique ou théologique pour relever ces défis. Il a été découvert que la pauvreté dans la ville de Lubumbashi est répandue, elle est donc structurelle et historique. C'est une longue histoire, cela commence à partir de l'esclavagisme à la colonisation, de la dictature, au néo-colonialisme et maintenant à la mondialisation. Le péché et le manque d'amour ont été identifiés comme étant les causes profondes de la pauvreté en RDC dans ce sens que le péché qui est l'opposé de l'amour est la force motrice derrière les structures oppressives qui ont appauvri des millions de personnes en RDC et dans le monde entier. En outre les résultats de l'étude révèlent également que la compréhension de la sotériologie dans la dénomination

Pentecôtiste est problématique. Le salut est compris comme étant spirituel seulement, l'aspect physique est mal compris. En plus, il y a aussi un évangile hérétique de la prospérité dans la communauté qui enseigne que la pauvreté est le résultat du péché personnel et l'infidélité de payer la dîme. Ils croient que donner d'énormes sommes d'argent va libérer la bénédiction et la prospérité. Ce point de vue a faussé l'approche de la dénomination au problème de pauvreté. En conséquence, la participation de la 30^{ème} CPCO dans l'éradication de la pauvreté est décrite comme étant rudimentaire, elle est limitée à l'assistance sporadique aux pauvres.

Bien que la 30^{ème} CPCO station de Lubumbashi dans son ensemble ait toujours assisté les pauvres occasionnellement, il y a beaucoup de facteurs qui ont restreint son habilité de s'engager d'une manière efficace dans la lutte contre la pauvreté parmi lesquels la mauvaise compréhension des causes profondes de la pauvreté. Celle-ci en effet est influencée par la perception de la pauvreté qui est soumise à des caractéristiques telles que la mentalité des gens, le niveau d'alphabétisation, l'environnement, la vision du monde, les circonstances, la culture, etc. L'incapacité de la 30^{ème} CPCO de répondre à la pauvreté est également due au manque d'instruction, la mauvaise administration, les problèmes financiers, le manque de partenaires pour aider au développement et la coopération entre les paroisses ou les églises locales.

ACKNOWLEDGEMENT OF FINANCIAL ASSISTANCE

I wish to express my gratitude to Stellenbosch University Post Graduate Bursary Department for granting me a support bursary and a merit bursary without which it would have been difficult for me to complete my studies.

I wish also to thank the Faculty of Theology and the Dutch Reformed Church for assisting me financially during my studies.

ACKNOWLEDGMENTS

To God the Father of our Lord Jesus Christ be the glory, for He has given me the ability to successfully complete this research project. Special thanks to Professor August for his mentorship, he just kept encouraging me and assisting me. To Prof N Koopman for his concern about me and assistance during the difficult times when I was working on this project. To Prof Martin Kidd for assistance in analysing statically empirical data. To Pastor Bondo Mayuka for his assistance when I was conducting interviews and administering questionnaires. To Mrs Lisa le Roux for assisting me in analysing data. To Pastor Tshalo for financial aid in difficult times. To Hervé Sangwa for spiritual and material support.

To my wife, Rosette Keta, and companion in the ministry. You are very special to me and I am honoured to have you as my wife. Thank you for believing in me and supporting me and praying for me. To my children, Carmel, Ebenezer and Blessed, I love you all from the bottom of my heart, be blessed as you're growing up and you will serve the Lord when you become mature. Finally I thank all those who in one way or another have come to help me complete this thesis, may they find here the expression of my profound gratitude.

DEDICATIONS

I dedicate this thesis to my dear wife, Rosette, and three children Carmel, Ebenezer and Blessed for the sacrifices they endured to see me complete this work.

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LIST OF ABBREVIATIONS

AFDL-	Alliance of Democratic Forces for the Liberation of the Congo-Zaire
AFRISTAT-	Statistical observatory of Sub-Saharan Africa
AIDS/HIV-	Acquired Immune Deficiency Syndrome/Human Immunodeficiency Virus
AOG-	Assemblies of God
CAM-	Central African Missions
CEM-	Congo Evangelistic Mission
CPNK-	Communauté Pentecôtiste du Nord Katanga
DRC-	Democratic Republic of the Congo
CPCO-	Communauté Pentecôtiste au Congo
DSCR-	Document de la Strategie de Croissance et de la Réduction de la Pauvreté
ECC-	Eglise du Christ au Congo
ECZ-	Eglise du Christ au Zaïre
EPCO-	Eglise Pentecôtiste au Congo
GCM-	La Générale des Carrières et des Mines
GDP-	Gross domestic product
IMF-	International monetary fund
MGD-	Millennium développement goal
MIBA-	Société minière de Bakwanga
MPR-	Movement populaire de la révolution
MW-	Megawatt
NASB-	New American Standard Bible
NEPAD-	New Partnership for African development
NGO-	Non-government organization
NIV-	New internal version
NT-	New Testament

ONATRA-Office nationale des transports

OT-Old Testament

UN-United Nations

SNCC-Société nationale des chemins de fer du Congo

SNEL-Société nationale d'électricité

REGIDESO-La Régie de Distribution d'eau

UNMHHK-Union Minière du Haut Katanga

USA-United States of America

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The purpose with this thesis is to analyse the position of the *Pentecostal Church in the Congo*¹ (30^{ème} CPCO) with regard to the situation of poverty in the city of Lubumbashi in the Democratic Republic of the Congo (DRC) and to design a pragmatic approach that can assist the church to find ways to effectively respond to poverty.

The city of Lubumbashi² is the second largest city in the DRC. It should be a wealthy city as it is the centre of the copper and cobalt industry. Unfortunately it is faced with continuing and pressing problems of poverty and human suffering. With the above in mind, the researcher has a deep conviction that the *Pentecostal Church in the Congo* has much to offer in the fight against the poverty the city is facing. As Tolbert (2008) asserts, church leaders possess great insight regarding the economic needs of constituents, and for that reason they can be considered as experts in dealing with people affected by poverty. Therefore they can serve as a voice for the voiceless. He goes on by saying that our congregations include numerous gifted people with skills that need to be utilised in order to attack the rampant poverty in our communities and throughout the world. This depends on how the *Pentecostal Church in the Congo* understands poverty, because people act according to the knowledge or information they have. It is clear that the understanding of poverty is the basis of any policy or action destined to alleviate poverty.

¹ The French name is *Eglise Pentecôtiste au Congo* in abbreviation EPCO. This church is a Pentecostal denomination founded in 1915 by English missionaries in the DRC.

² The city of Lubumbashi is the capital city of the Katanga Province situated in the South East of the DRC. It has rich underground resources such as copper and cobalt.

Thus the researcher's motivation to conduct this study is explained and the research question is highlighted. Then the problem under study is described and the hypotheses that will guide this research are outlined. In addition the aims of the study are elucidated. The research design and methodology including sampling, data collection techniques, data analysis and interpretation, and possible limitations to this study are discussed. Furthermore a historical overview of the *Pentecostal Church in the Congo* is provided which will be followed by the theological conceptualization that defines the key concepts used in this thesis. Finally, the outline of each chapter will be given in conclusion.

1.2 MOTIVATION

As a member of the 30^{ème}CPCO for twenty-four years, the author has been involved in church planting, singing ministry and socio-humanitarian activities. During his years of ministry he felt the necessity for the 30^{ème}CPCO's addressing poverty while witnessing for Christ. Poverty is not a phenomenon the researcher experienced intellectually, but rather personally along with the tragedies that completely destroyed the country and caused so much suffering amongst the population. The researcher experienced what is like to go to bed hungry for two or three days successively. The DRC has continuously experienced crises since its independence in 1960. A major aspect of this social and institutional crises is the chronic inability of a resource-rich country to generate and sustain economic growth and development (Ntalaja, 1986: v).

The field of community development is a fairly new academic discipline and newly introduced by theological seminaries in South Africa (Bowers, 2005). Unfortunately, such a course has not yet been initiated by Theological Seminaries in the DRC. The researcher's interest in this subject was sparked by a lecture³ he attended during his master of theology studies. The lecture

³ *The Biblical Theology of Missions* by Dr. Peter Watt in June 2005, at Global School of Theology. The named school is located at Potsdam road n°8, Killarney, Milnerton, Cape Town, South Africa.

established the relationship between the socio-humanitarian and the diaconic mandate in the context of the biblical teaching about the Kingdom of God and *missio Dei*. It was recognized that the socio-humanitarian ministry of the church represents Christ through compassion.

Some books have been written about the *Pentecostal Church in the Congo* and its pioneers, but research of this nature, namely the philanthropic aspect, has not been undertaken yet. The only scholarly study on the *Pentecostal Church in the Congo* found on the record is “*The History of the Congo Evangelistic Mission/Communauté Pentecôtiste au Zaïre from 1915 to 1982*”, by Garrard. Thesis presented at the University of Aberdeen in the United Kingdom for the degree of PhD in 1983. Accordingly, the proposed study is unique. It will obviously make a contribution to the field of theology and development as well as to the scholarship of other related disciplines in humanities such as sociology and public management etc. It will raise awareness in the *Pentecostal Church in the Congo* about the need to address poverty and bring sustainable and holistic development to the city. It will promote understanding and inform practice for similar situations in other local churches in the region.

1.3 RESEARCH QUESTION

The research question has been formulated as follows:

In what ways does the *Pentecostal Church in the Congo* responds to the challenges of poverty facing the city of Lubumbashi?

The researcher explicitly seeks to investigate and identify different dimensions of poverty in the city of Lubumbashi, to examine actions the *Pentecostal Church in the Congo* (French: *Eglise Pentecôtiste au Congo*) is taking to address the problem of poverty, and finally to identify the difficulties the named church is facing while attempting to get involved in poverty eradication.

1.4 DESCRIPTION OF THE PROBLEM

The challenges facing the city of Lubumbashi arise out of extreme urban poverty (income poverty, non-payment of salaries, unemployment, hunger, diseases, lack of clean water, lack of electricity etc.) which is the symptom of a greater challenge which the broader DRC has faced for over five decades. It is estimated that 75% of the Congolese population lives in extreme poverty (Odekon, 2006), and the country itself is ranked amongst the poorest countries in Africa and in the world.

However the DRC is a country of enormous wealth, a country where the soil and sub-soil are immensely rich, a country full of all kinds of minerals, a country of rivers and great lakes where fish die of old age, a country of forests and where there are animals of all kinds. The DRC is often described as a geological scandal in the sense that it is difficult to quantify the mineral wealth of the Congo and this makes some Western countries covet the Congo. After fifty-four years of independence, the majority of the population is still destitute. Despite the fact that the country held the sovereign national conference in 1991 and the Congolese talk in Sun City in South Africa in 2001, as well as last year's political dialogue between Congolese to try to solve the problems of the country, but poverty is still wide spread.

The DRC was one of the most prosperous countries on the African continent during the Belgian colonial period of 1885-1960. Since the country gained independence in 1960, the DRC has not so far experienced development that benefits the population but has gone through a series of events, tensions, conflicts, civil war and crises that have systematically caused the economic infrastructure to deteriorate and increased the poverty amongst the population (Nest, Grignon & Kisangani, 2006). For example soon after independence from Belgium in June 30, 1960, the newly established government experienced a rapid collapse (:19), anarchy and civil war prevailed in the country. The advent of the Second Republic after the coup in 1965 inspired

hope of a return to order and development. Unfortunately President Mobutu established one of the strongest dictatorship regimes in Africa and plunged the population into indescribable misery. For thirty two years of his reign in the Congo President Mobutu was considered as the evil incarnation of the Congolese people, the entire population was hopeful that the overthrow of his regime would bring prosperity back to the country. It is now seventeen years since the Mobutu regime was dethroned in 1997, but the suffering has not ended.

Besides, the deterioration of the country continued and it worsened particularly between 1990-2003 when the country experienced a series of highly fragmenting events (including the civil war) characteristic of a failed state (Nest, Grignon & Kisangani, 2006:19). Some commentators believe that the country has retrogressed by fifty years, in other words it will take fifty years for the Congo to regain its prosperity of 1960. The long suffering of the people has tarnished the hope for the restoration of the country in the near future. Congolese people always wonder why the country is not making progress like many other African countries which also passed through the same process of decolonization, the Cold War, perestroika and even the wind of democracy that swept across the African continent in 1990s. Where does the solution to the problems of the country lie? What needs to be done to save the great Congo? What are the root causes of poverty and underdevelopment? The Congolese people are asking themselves many questions to which they cannot find appropriate answers.

The causes of poverty in the country are numerous, there are remote causes and immediate causes. The government has not put much effort into addressing the problem of poverty and restoring the country's crumbling infrastructure. Given this concern and the government's inability to ensure the welfare for all gives rise to the questions: what is the responsibility of the Pentecostal Church in the Congo toward a people that have been languishing in poverty for decades? In other words what actions should the Pentecostal Church in the Congo take to free

men and women who are locked in a vicious cycle of poverty and who have lost dignity and hope? How will the church address the development problems that arise in the country?

These are questions to which appropriate answers are needed. The persistence of poverty in the country in general and in the city of Lubumbashi in particular does not only challenge the government, but theology and the churches. Thus the researcher has a deep conviction that the Pentecostal Church in the Congo could and should be a prominent stakeholder in the war on poverty facing the city. At present each local church in the Pentecostal Church in the Congo is autonomous, therefore it should be responsible for taking its own steps to address poverty. However this has left many church leaders without direction and uneducated about the potentially crucial role and responsibility of the church with regard to the challenges of poverty. This brings us to the hypotheses.

1.5 HYPOTHESES

The central theoretical argument of this study is that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to:

- Poor understanding of the root causes of poverty which prevents it to develop an effective ministry that sufficiently addresses the problems of poverty.
- The church's inability to address poverty whether alone or in partnership with various NGOs and cooperation between congregations.
- The church's disempowerment to a certain extent by the lack of finances, incomprehension of members, lack of cooperation and lack of education to effectively respond to the challenges of poverty.
- The kind of understanding and awareness of poverty that is not in line with its mission task as a Pentecostal denomination and the expectation of the members.
- The lack of notion of holistic approach to transformation development which does not allow it to understand its missional identity and its role in the community.

It is therefore hypothesized that the 30^{ème} CPCO will be an effective agent of poverty eradication if it understands the root causes of poverty in the city in line with its mission task, missional identity and partnership for development.

1.6 AIMS OF STUDY

The hypothetical propositions mentioned above led to the formulation of a number of objectives which will determine the direction of the study. As already mentioned, the purpose during this study is to analyse the position of the 30^{ème} CPCO concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can assist the church to find ways to effectively address the problem of poverty. Thus the researcher seeks:

- To gain an understanding of the root causes of the poverty facing Lubumbashi city.
- To analyse and to describe ways in which the 30^{ème} CPCO is addressing poverty, whether alone or in partnership with various agencies, and to identify the challenges the 30^{ème} CPCO is facing while attempting to address poverty.
- To examine whether the 30^{ème} CPCO's understanding and awareness of poverty is in line with its mission task as a Pentecostal denomination and the expectation of the members.
- To discuss and to depict the diaconic (transformation development) mandate of the Church in light of the findings and how it could help the 30^{ème} CPCO to respond effectively to the challenge of poverty.

1.7 RESEARCH DESIGN AND METHODOLOGY

Methodology can be understood as a set of rules and procedures that help when conducting a research study and evaluating knowledge (Nachmias & Nachmias, 1996). As noted above, the nature of the proposed research is exploratory. As such a combination of qualitative and quantitative methodology known as a triangulation approach will be used. During this approach data from multiple sources is collected in order to support or to disapprove a hypothesis (Leedy & Ormord, 2001). The purpose is to increase the reliability and the legitimacy of the result. This method is particularly useful when investigating a complex and interdisciplinary theme

like *poverty* and *development* that demands a combination of several sources in order to gain a more detailed and balanced picture of the situation under study (Nachmias & Nachmias, 1996). Five basic types of triangulation can be distinguished, namely “data triangulation, investigator triangulation, theoretical triangulation, methodological triangulation, and interdisciplinary triangulation” (Alasurtari, Birkam & Branmen, 2008:222). First of all the nature of this study is an interdisciplinary triangulation in the sense that it uses multiple frameworks in a single study, in other words the research process is informed by more than a single academic discipline or theory (:222).

This study utilises the last three triangulations. Theoretical triangulation which refers to the use of more than one theoretical position (frames or references or perspectives) in interpreting data (:222) is utilised in Chapter 2 that laid the foundation for understanding the concepts poverty along with the development theories that attempt to explain in the light of various writings, the causes of underdevelopment in Africa which give rise to poverty, also the motivation for Christians’ involvement in transformation development.

In chapter 3, the history of the DRC since its colonial period until now was revisited in order to understand the present situation of poverty using the historical approach. The theoretical triangulation is also used in Chapter 4 which is a contextual study of poverty where different dimensions of the situation of poverty in the DRC were diagnosed in the light of the DSCR, the benchmark document for any study of poverty in the DRC. Chapter 5 links with Chapter 2 to answer the question, what does the Bible say about eradicating poverty? It therefore establishes the biblical foundation for poverty eradication and the role of the church therein. Finally, methodological triangulation which refers to the use of more than one method of gathering data is used in this research project (:222). This method is employed in Chapter 6 which is a return to the research question. There is an analysis of ways in which the 30^{ème} CPCO

is responding to the challenges of poverty in the city of Lubumbashi. The methodological triangulation utilized unstructured interviews, observation, secondary sources, and questionnaires. During this research a qualitative methodology is used which is supplemented by a quantitative approach. The reason is that a qualitative approach leads to the understanding of the phenomenon under study in all its complexity through interviews and observations while a quantitative approach is used to seek an empirical support for the established hypotheses.

1.7.1 Sampling

Throughout this study a nonprobability sample design namely quota sampling will be used. The focus will be on selecting a sample that is representative to the selected population (Nachmias & Nachmias, 1996). In this form of sampling the respondents that the researcher finds most helpful in order to obtain the necessary information so as to answer the research question, will be selected.

As noted above, the aim is to analyse the position of the 30^{ème} CPCO concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can assist the church to find ways to effectively address the problem of poverty. For that reason the first population targeted was a representative number of senior pastors from *Pentecostal Church in the Congo* in the city of Lubumbashi. The researcher selected senior pastors, who serve full or part-time in their pastoral ministry. Thus a small sample of twenty six pastors was selected for interviews and in the same way a sample of hundred and six adherents from twenty congregations to whom questionnaires were administered. Participants had to be at least eighteen years of age. There are presently two hundred local churches in the city of Lubumbashi, which means two hundred ordained pastors and roughly two hundred thousand adherents under the coverage of *Pentecostal Church in the Congo* (30^{ème} CPCO).

1.7.2 Data collection techniques

1.7.2.1 Semi-structured interviews

During the first stage of this study, semi-structured interviews with senior pastors from the *Pentecostal Church in the Congo* were conducted. Unlike the structured interviews which are strict, semi-structured interviews do allow deviation from the predetermined set of questions, and semi-structured interviews are flexible and allows new ideas to be brought in during the interview in order to search for a profound understanding on the matter (Merriam, 1988). Thus during the interview the researcher was directed by a set of queries and the themes, but the exact words and the order of questions were not rigorously followed (Merriam, 1988). Nevertheless questions were based on various dimensions of poverty in the city of Lubumbashi as identified in the theoretical framework in Chapters 2, 4 and 5. The questions seek to obtain information about how the *Pentecostal Church in the Congo* understands poverty the city of Lubumbashi is facing and what it is doing to respond to those challenges. These interviews were guided by several sources such as the aims of this study and the hypotheses outlined in Chapter One. The researcher was aware that it is not easy to conduct productive interviews. For that reason and so as to ensure successful interviews the researcher had to follow the guidelines Leedy and Ormrod (2001:159-160) propose:

- The researcher ensured that pastors interviewed were representative of the *Pentecostal Church in the Congo* station of Lubumbashi.
- Each interview took place in a suitable setting
- Before each interview the researcher took a few minutes to break the ice
- He always got a recording permission before each interview
- The researcher avoided putting words in the mouths of people
- He took time to listen and refrained from reacting to the interviews
- He treated the interviewees answers as opinions not as truths

Nevertheless at the beginning of the interviews each pastor was told that he was free not to answer any question with which he did not feel comfortable and that he could withdraw from the interview any time he wished. Given that the research had to be conducted in a French

speaking country (DRC), English questions were translated in French. The interviews were conducted in French, but for those who were not fluent in French the interviews had to be conducted in Swahili language which is one of the local languages spoken in the city of Lubumbashi. In addition each interviewee had to be informed about the purpose of the study and assured that the information provided will be kept confidential in order to motivate the respondent to feel secure enough to tell his story. Each interview took between thirty and forty minutes was tape recorded and none of the interviewee objected to the recording of the conversation. The interviews were conducted between April and May 2013, and the process took approximately two months.

1.7.2.2 Questionnaires

A preliminary version of the questionnaire was tested in the city of Lubumbashi. The pilot experiment tested specific questions regarding poverty in the city of Lubumbashi in order to help identify design issues before the main research is done. The revised questionnaires went into the field in September 2012. Most of the questions were open-ended, but a section of closed-ended questions was added. Questionnaires were distributed to the laity of twenty different congregations of the *Pentecostal Church in the Congo* (in the city of Lubumbashi). There was a total of 106 questionnaires, and the return ratio was maximized. The questionnaire was designed to obtain from the laity their view about the challenge of poverty in the city of Lubumbashi, the relationship the congregations have with their communities, and their perception of the involvement of their congregations in the process of eradicating poverty. The questionnaire was written in English but translated in French to make it understandable to the respondents because the official language in the city of Lubumbashi is French. The questionnaire is divided into four sections: Section A: background information of the

respondents. Section B: Views on poverty in the city of Lubumbashi. Section C: The respondent and his church. Section D: The respondent's church and the community.

1.7.2.3 Secondary data

Data collection methods the researcher has described so far have generated primary data. To get a clear picture of the socio-economic and poverty challenges facing Lubumbashi city, secondary data were considered. Nachmias and Nachmias (1996:304) state that secondary data refers to research findings based on data collected by others. It is reliable, accurate and available. For this reason, newspapers articles, and a report on the constitution of the church were used. The DSCR (2006)⁴ a guide document for any study of poverty in the DRC, helped the researcher to capture the extent of poverty in the city of Lubumbashi. Another valuable document utilised was the thesis on "*The history of the Congo Evangelistic Mission/Communauté Pentecôtiste au Zaïre from 1915 to 1982*" presented at the University of Aberdeen in the United Kingdom in 1983 and written by Garrard (2008:1). Some unpublished documents were also useful in reconstituting the history of the *Pentecostal church in the Congo*.

1.7.3 Data analysis and interpretation

Any research work comprises three steps, the collection of data, the analysis and the interpretation. After qualitative (interviews) and quantitative (questionnaires) data have been collected, it is time to proceed to the analysis. In fact there are different ways of analyzing qualitative data.

The approach used for qualitative data is based on Creswell, which comprises four steps:

- The organization of data using a computer database.
- The perusal of the comprehensive data several times to get an idea of what they contain.

⁴ The English version: "*Poverty Reduction and Growth Strategy Paper*".

- The classification of themes or subthemes.
- The synthesis, the integration and the summary of data for the readers (Leedy & Ormrod, 2001:159-160).

This form of data display can be seen in Chapter 6. The use of methodological triangulation is evident as questionnaires were added.

Quantitative data (questionnaires) were analyzed with a computer software *statistica v11*. As the research progressed, some hypotheses were discarded, others were refined, and still others were formulated (Nachmias & Nachmias, 1996:293). Data collected were arranged in a logical order, they were clustered into meaningful groups, were examined for specific meanings, and interpreted, and a valid conclusion was drawn based on the findings of the system analysis. The researcher follows an inductive course of reasoning which consists of moving from a set of specific facts to a general conclusion (Leedy & Ormrod, 2001). The conclusion drawn will be valid for other local churches in the region.

1.7.4 Possible limitations

The main limitation of this study is the sampling frame. The selection of the quota sampling may not represent with accuracy the entire spectrum of all the confessional groups (catholic, reformed, Methodist, independent and evangelicals etc.) in the area. Not everyone stood a chance of being selected to participate in the study. Another limitation is a lack of deep judgment on issues that relate to technical data in global economics.

1.8 HISTORICAL OVERVIEW OF 30^{ème} CPCO

1.8.1 Introduction

In this section the aim is to provide a general overview of the history of the *Pentecostal Church in the Congo*⁵/30^{ème} *Communauté Pentecôtiste au Congo* (30^{ème} CPCO). The 30^{ème} is the ordinal

⁵ Eglise Pentecôtiste au Congo (EPCO). It can be translated into English as *Pentecostal Church in the Congo*.

number (30th) that churches affiliated to the Synod of the ECC received from the year 1991 at the initiative of Rev. Pastor Bokeleyale (the chairman of ECC). During the creation of the Eglise du Christ au Zaïre (ECZ), all affiliated churches to ECZ and now ECC (Eglise du Christ au Congo) obtained an identification number ranging from number one onward (Kansans 1996). Each church affiliated to ECC is called a communauté (community) of the ECC (Eglise du Christ au Congo) evidently without losing her personnalité civile (civil recognition). Thus the 30^{ème} CPCO therefore is a Pentecostal denomination that emerged from the *Congo Evangelistic Mission* (CEM) founded in 1915.

In the early years of its existence the CEM⁶ was often called Burton's mission (Womersley & Garrard, 2005). Garrard mentions that following the political change in the country, the Belgian Congo's independence, public administration was ceded to autochthones and the church followed the example. He further indicates that After the independence in 1960, the administration of the CEM was entrusted to the Congolese, then there was a shift from mission CEM to church *Eglise Pentecôtiste du Congo* (EPCO) and the legal representative was appointed.

The named organization underwent a series of name variations when the country the Congo was renamed Zaïre in 1972 and back to the Congo again after the liberation war in 1997.

⁶ Congo Evangelistic Mission (CEM) is a non-profit organization founded in 1915 and recognized by the Royal Decree of the 10/10/1932, published in the Belgian Congo official bulletin of the 11/10/1932 and the Ordonance-Loi N° 147 of the 31/12/1964 (Garrard, 2008:110). Garrard notes that the CEM is an association that has successively changed to *Eglise Pentecôtiste du Congo* (EPCO) approved by Ministerial Decree of the 28/02/1967. He goes on by saying that the 30^{ème} *Communauté Pentecôtiste au Zaïre* following the Creation of Eglise du Christ au Zaïre (ECZ) by Mobutu's second republic government. In order to control the protestant denominations that became an important component of society the Mobutu's regime imposed merger of the various protestant Groups in 1971. He specifies that the ECZ became the only legal framework for protestant activities, and some seventy two Protestant denominations were merged within the ECZ and are called communities to differentiate them. He also indicates that by joining the ECZ, EPCO/CEM became 30^{ème} *Communauté Pentecôtiste au Zaïre* (30^{ème} CPZ). Currently the non-profit organization is called Eglise Pentecotiste du Congo (EPCO). But within the ECC the EPCO is recognized as the 30^{ème} *Communauté Pentecôtiste au Congo* (30^{ème} CPCO) which can be translated into English as the 30th Pentecostal community in Congo. The EPCO is mostly called 30^{ème} CPCO which is its position within ECZ.

Currently the CEM is known as Central African Missions (CAM) because the mission is also active in Zambia and Ethiopia. Most of the missionaries of CEM came from different denominations such as the Assemblies of God (AOG), Elim Pentecostal churches and many other Pentecostal churches in the United Kingdom. The church that Burton established ninety-nine years ago continues to grow and it has become one of the most leading Pentecostal denominations in the region. It has thrived to plant over 5,000 local churches some of which are amongst the largest local congregations in the country (Womersley & Garrard, 2005).

In his sociological analysis of Mukandu (1990) describes the 30^{ème} CPCO⁷ as a community that existed since 1915 thanks to the English missionaries anxious to bring the gospel of Christ which was yet unknown to the people of the Congo. He goes on by saying that it is within the general framework of the colonization of the African masses, and the Congolese people in particular, that vision for missions came to be implemented. Although colonization of Africa is subject to much criticism because of the abuses colonists perpetrated, yet Mukundu came to the conclusion that colonization is therefore an important factor that facilitated the implementation of missions. The 30^{ème} CPCO is strongly established in the Katanga province but also in the province of Kasai and the city of Kinshasa.

Unfortunately there are not many written sources available for research on CEM. In his thesis “*The history of Congo Evangelistic Mission/Communauté Pentecôtiste au Zaïre from 1915 to 1982*” (Garrard 2008:1) presented at the University of Aberdeen in the United Kingdom, Garrard raises the same concern namely the lack of scholarly study that explains in detail the history of the 30^{ème} CPCO (:1). For that reason he had to rely heavily on oral sources which sometimes do not provide accurate data.

⁷ This designation continues until today.

1.8.2 The Pentecostal church in the world

The origin of 30^{ème} CPCO can be traced back to the Pentecostal movement that started in the USA and expanded in European countries such as Wales, Norway, France, Great Britain, German, Sweden, Denmark etc. at the very beginning of the 20th century (Garrard, 2008:1). Garrard goes on by saying that “most of the big Pentecostal denominations such as the Assemblies of God, ELIM church, Church of God, the Apostolic Faith church and so on draw their root to the spiritual revival that took place at 312 Azusa Street in Los Angeles California on the 9 April 1906” (:1). He states that during this spiritual awakening the speaking in tongues that had long disappeared from the life of the Church made its recurrence. He also indicates that it is that spiritual movement that shaped missions and missionaries that came to evangelize Africa and particularly the Congo. In the same vein of idea Ndala (1976) describes Pentecolism in Europe as the birth of the mystical atmosphere of religious awakening reacting against the coldness of the official Protestantism, these missionary companies came actually from the unethical environments with the spirit of no longer remaining subservient to a particular denomination. As a result he specifies, there was a proliferation of Pentecostal independent churches across the USA and European countries such as Wales, Norway, France, Great Britain, German, Sweden, Denmark etc. as it is the case in Africa today and particularly in the Congo.

1.8.3 The Pentecostal church in Africa

African Pentecostalism in a movement that is on the rise and constitutes a force in Africa. It is estimated that 107 million Africans are Pentecostals (Kalu, 2008:4). Kalu makes two observations when he reflects on African Pentecostalism: First of all he rejects the view according to which African Pentecolism is the direct result of the United States charismatic movement, rather he maintains that Pentecostalism has its roots in Africa. To illustrate this

he cites the example of two young people who spoke in tongues in Nigeria in 1934 without the help of missionaries. For that reason he condemns Africans for having lost their own story and for embracing the story of the West. He argues that this attitude is the result of the harsh treatment that humiliated Africans during the periods of slavery and colonialism. He indicates that the current studies of the “African religious studies focus on recovering the lost voice, identity and power of the Africans”. Yet he observes that in most African countries charismatic movement started at the same period of time between 1970s and 1980s amongst small groups of students.

Secondly, Kalu explains the factors that fostered the rapid expansion of African Pentecostalism. He points out to the indigenous religion that regulated the socio-economic, and political structures of the African society because he asserts that people understand the Gospel from the perspective of their cultural world views. Vähäkangas and Kyomo (2003) echo the same view and emphasise that African religion plays a major role in the lives of individuals and societies and serves as the springboard for growth in Pentecostal churches. Another factor of growth that is worth mentioning is that Pentecostalism comprises certain themes that attract people, for example “the meaning of salvation, the gospel of prosperity, deliverance and spiritual warfare, health and healing” (Kalu, 2008:xiii). By addressing these issues, Pentecostal churches have succeeded in bringing relief to people where most traditional churches failed.

According to Kalu the weakness of the pentecostal movement in Africa, is that it neglected theological education and made very little effort to make its voice heard in the theological scholarship to defend its belief and practices. He also observes that while Pentecostalism is growing rapidly, there are also Pentecostals groups that disappear quickly as soon as they start. The reasons are diverse, and include leadership problems and financial issues. Other weaknesses Kalu emphasises are the routine in worship services and bureaucracy.

As mentioned above, in most countries Pentecostalism started as with small groups of students gathering together. But Kalu (2008:115) indicates that in the few years of its existence Pentecostalism has changed dramatically in nine ways:

- The rise of the megachurch with its thousands of members and branchers;
- The success of the rich big men of God;
- The creation of mega projects, such as elaborate church centres, bible schools, businesses, and elaborate outreaches;
- The increased access to electronic media, such as radio, television, video etc.
- The availability of clothes such as T-shirts, cap, fashion,
- The means to hear and perform the new music
- The radical shift in ecclesiology from congregationalist polity to episcopacy with centralised, bureaucratised administration
- The emphasis on fivefold ministries, prophets and apostles controlling the evangelists, teachers and deacons.

Furthermore, Pentecostalism has been described as a movement that lacks a theology but puts much emphasis on the spiritual encounter with God and faith as a way of receiving grace from God (Kalu, 2008). Another characteristic of Pentecostalism, as Kalu notes, is that it is a revival movement that emphasises the charisma or the gifts of the Spirit, conversion, and sanctification. Kalu claims that Pentecostalism Christology is strong in the sense that it emphasises a personal relationship with God. He also insists that Pentecostalism emphasises glossolalia, (the speaking in tongues) as the initial and the undisputable indication of the infilling of the Holy Spirit.

1.8.4 The 30^{ème} CPCO in the Congo

It is important to note that the history of the 30^{ème} CPCO begins with the arrival of the white missionaries coming from Great Britain, William F. P. Burton and James Salter (who are the co-founders of 30^{ème} CPCO/CEM), in 1915. Garrard (2008:2) in his book (*The history of Congo Evangelistic Mission/Communauté Pentecôtiste au Zaïre from 1915 to 1982*) provides a brief biography of Burton. He notes that Burton was born at Liverpool on 24 March 1886; he was brought up in an Evangelical Anglican church; he spent seven years as an electrical

engineer in Preston. Concerning Salter the second-confounder of CEM, Garrard (2008) indicates that very little is known about his earlier life, yet the foundation of CEM is mainly attributed to Burton. But Garrard confirms that the two men attended regular Bible studies under Thomas Myrscough, the founder of the Preston Pentecostal Church. He also says that it was during the discussion at the Bible school that they felt the burden to obey the Scripture to go out into the world to evangelize and in particular to preach to the people the inhabitants of Central Africa.

On June 5, 1914 Burton sailed from England to South Africa, he spent nearly a year in South Africa to gain some experience about mission and gather the necessary information about the Congo (Garrard, 2008:7). During his stay in South Africa Burton undertook the study of the Bantu languages Zulu and Shona in preparation of the study of the Kiluba language, the language of the people he was wishing to evangelize and in South Africa he was a member of the Pentecostal Mission of South and central Africa (Ndala, 1976:14).

Thus in June 1915 Burton and Salter teamed up with Joseph Blakeney (from USA) and George Armstrong (from South Africa), together they set out for the Congo in Elizabethville (now Lubumbashi since 1967) in July 1915 to open up a branch of Pentecostal Mission of South and Central Africa (Ndala, 1976:14). It was during the colonial era which lasted from 1885 to 1960. Their first stop was Elisabethville which is now Lubumbashi where they met with government officials, they received from the ministry of justice a letter giving them free access to the interior of the Congolese territory (Ndala, 1976:13). Ndala also mentions that after dealing with legal matters in Elizabethville and appointing a legal representative, they were given leave to settle at Mwanza in the Luba land in the centre of Katanga Province.

He goes on by saying that as soon as they settled in Mwanza, CEM missionaries received from the colonial authorities, *la personnalité civile*⁸ (civil recognition) of the new mission under the name Pentecostal Mission of South and Central Africa (P.M). Unfortunately the new mission did not last as Ndala (1976) specifies, in 1919 following changes in the P.M in South Africa, missionaries decided to create a mission independent from P.M. This was the birth of the Congo Evangelistic Mission. He indicates that the changes in South Africa affected all of Africa, including the Congo, for that reason the CEM had to wait until 1932 to get a civil recognition. For that reason he specifies that the period between 1919 and 1932 was difficult for the CEM in the sense that it was without the legal status until 1932.

1.8.5 The missionary station of Mwanza

Burton and his colleagues began their apostolic mission in Mwanza village (Ndala, 1976:14), and they established the first station there. The choice of Mwanza is not a coincidence. The reason that motivated Burton to choose Mwanza as the centre for mission is that Mwanza was a relatively populated village, but unevangelized and there were no protestant missionaries operating in that region (Womersley & Garrard, 2005). Mwanza is a village that is located at the centre of Katanga province in the south east of the DRC, and it was a suitable site for the

⁸ Congo Evangelistic Mission (CEM) has changed in 1999 into central African Missions (CAM) because it has extended its scope of activities in other central African countries such as Zambia and Ethiopia. The researcher uses “*Eglise Pentecôtiste du Congo (EPCO/La 30^{ème} Communauté Pentecôtiste au Congo (30^{ème} CPCO)*” to refer to the church CEM founded. Today the founded church is mostly known as 30^{ème} CPCO. It is worth mentioning that CAM does not have a *personnalité civile* (civil recognition) in Congo but 30^{ème} CPCO has. According to Garrard (2008) the *personnalité civile* (civil recognition) is a decree the Belgium king Leopold issued in December 28, 1888 which was to affect every association of a scientific, religious or philanthropic nature wishing to work in the Congo free State from 1885-1910. He mentions that this was clearly in order to safeguard the king own interests against outside pressure and meant that only those organizations which were recognized by the king had any legal status within the Congo. Because he asserts, the state of affairs was perpetuated when Congo became the Belgian Congo from 1910 to 1960 and after independence in 1960. Garrard indicates that the acquisition of *personnalité civile* (civil recognition) was a long process. Yet he stresses that the associations possessing the *personnalité civile* (civil recognition) were in a position of benefiting gratuitous acquisition of land for the establishment of missions’ posts, exoneration of taxes and customs dues on all objects for use in connection with worship or education. Failure to hold civil recognition gave any mission a feeling of insecurity such as the expulsion from the country, the confiscation and the demolition of any buildings erected (Garrard, 2008:107).

new mission (Ndala, 1976). When occupying the territory of Mwanza the purpose of missionaries was not to build large buildings but to convert black people to the gospel of Jesus Christ (Mukandu, 1990).

Thus the station of Mwanza remained the head office of the mission until 1950, a central place where missionaries went to relax and organize conferences, and a dispatch centre between different stations of CEM and the colonial government (Ndala, 1976:18). Ndala affirms that Mwanza became the welcome centre of new missionaries, a place where new missionaries came to learn the kiluba, the language spoken in the region and a place of rest for missionaries who were sick because of some climatic factors. He goes on by saying that, although many stations were established, one place (Mwanza was then a privileged place for the gathering) was chosen for general meetings for the elaboration of reports and execution of plans, and the allocation of work within the community/church. He also indicates that the village of Mwanza is the nucleus of the evangelical work of the 30^{ème} CPCO, in addition there was a Bible School in Mwanza which had a mission of training evangelists and other servants in the community/church. In the course of time other stations opened Bible schools for the same purpose (Garrard, 2008).

Until 1919 the activities of the 30^{ème} CPCO took place within a very small radius around Mwanza (Ndala, 1976). As Ndala specifies, over the subsequent decades the church has grown substantially and churches have sprung up across the region, and new stations (sixty five stations) have been established. A station for the 30^{ème} CPCO was a focal point on which a number of villages was depended (Ndala, 1976). Ndala also mentions that each station was headed by a missionary senior pastor assisted by a deputy and other established pastors in the station, all of them working under the legal representative. The movement of planting stations spread in both directions from the same centre: from Mwanza northward among the baluba up

to Kipushia among the Basonge; from Mwanza southward to Lwena among the baluba (Ndala, 1976:18).

1.8.6 The structure and organs of the 30^{ème} CPCO

To understand the structure and organs of the 30^{ème} CPCO we need to look at the constitution of the church such as revised in 1985. To achieve its goal which is basically evangelization, the 30^{ème} CPCO is organized at four levels, namely the international level, the national level, the regional level and the local level (Mukandu,1990). The international level comprises: the conference, the board of administration, the executive committee, the president and legal representative. At the national level: the regional delegation. At the local level: The district, the station, the section, and the local church.

1.8.6.1 The conference

The conference such as stipulated in the constitution is the supreme organ of the Pentecostal church of the Congo, and takes place under the leadership of the president and Legal Representative every second year between July and August. There is also the possibility of convening a special session in case of necessity. In that case the legal representative will notify effective members⁹ at least three months before the due date. The mission of the conference is to ensure a proper functioning of the organs of the 30^{ème} CPCO. Members entitled to take part in the conference are members of the executive committee of the church. More than half of the effective members are chosen by the legal representative from amongst ordinary members.

To illustrate how the organs of the 30^{ème} CPCO operate Muknadu (1990) draws the following:

⁹The *Pentecostal Church in the Congo* has two categories of membership, namely ordinary members and effective members. Ordinary members are those who confess their faith in Jesus Christ, baptized and affiliated with a local church and recognized the authority of the association in accordance with its structures laid down in Article 9 of the constitution of the church. While effective members are members of the executive committee involved in the church, and familiar with the doctrine of the association, selected and appointed by the president and legal representative among pastors and ordinary members approved by the committee (Reglement d'ordre intérieur, 1982).

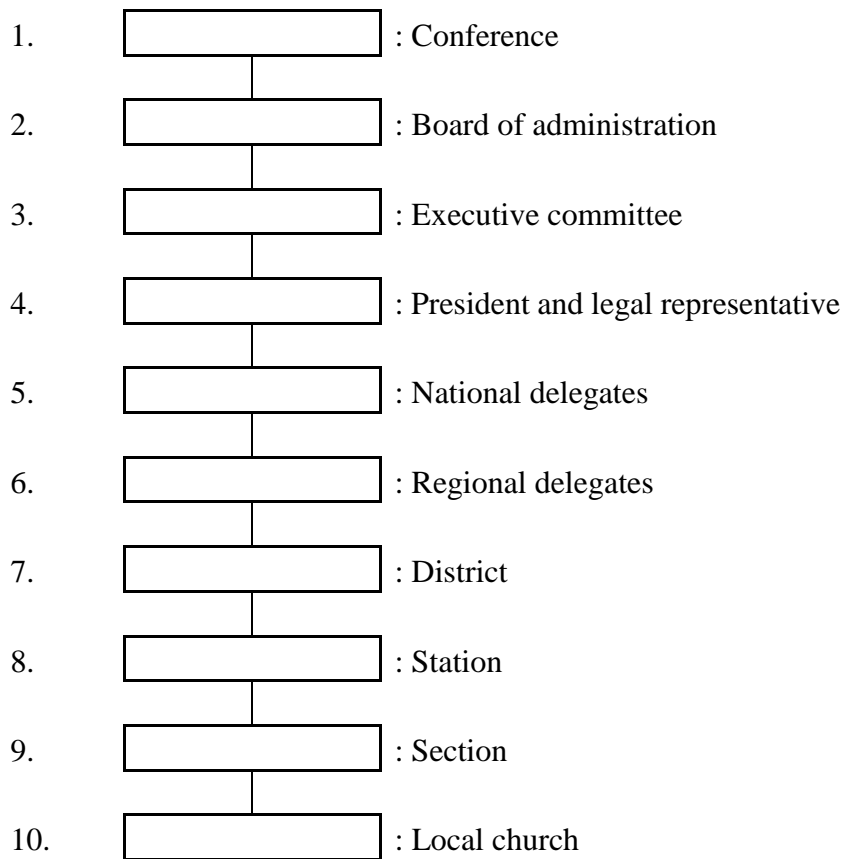


Diagram 1: The structure and organs of the 30^{ème} CPCO

1.8.6.2 The board of administration

The 30^{ème} CPCO is headed by the board of administration constituted of the president and legal representative, ecclesiastical delegates or acting legal representatives, secretary general, general treasurer. The board of administration is responsible for dealing with the general administration of the 30^{ème} CPCO. It meets once a year or in extraordinary session convened by the legal representative when the need arises.

1.8.6.3 Executive committee

The constitution records that the executive committee comprises: president and legal representative, ecclesiastic delegates, the secretary general, the treasurer general, department directors, counsellors, national delegates, regional delegates, president of the districts, district delegates and the chairwoman of the federation of women. The executive committee is the

body responsible for ensuring the enforcement of the decisions of the conference and the board of administration of the church, laying down detailed rules under the leadership of the president and legal representative. In addition they have the task of voting the annual budget of the church. The executive committee meet twice a year at the call of the legal representative.

1.8.6.4 The president and legal representative

According to the constitution the president and legal representative is the head of the *Eglise Pentecôtiste du Congo* (EPCO). He is responsible for the management and preservation of the heritage of the church as a whole. The conference elects the president and legal representative for a six year term renewable. He presides and convenes the conference, the board of administration and the executive committee. He is expected to ensure that all the decisions taken by the conference are enacted. He is the spokesman for the church in all area including the relationship with the state. In 1960 after the country got independence missionaries gathered in conference at Kobondo Ndianda agreed to hand over the leadership of the Congolese church to the autochthones, thus Jonathan Ilunga Ngoi wa Mbuya Kalulwa was chosen as the legal representative (garrard, 2008). He led the church until 2005 when he passed away. He was succeeded by his son Mbuya Kalulwa Bethavie in 2006 after highly disputed elections which led some pastors to leave the denomination.

1.8.6.5 National delegates

A delegate is a person that can act on behalf of the president and legal representative of the church at the national level. Thus the national delegation depends on the president and legal representative. The named delegation is nominated by the conference after consulting the president and legal representative.

1.8.6.6 Regional delegation

The constitution defines a region as an ecclesiastical entity comprising therein at least five districts located in one or more locations. Regional delegates are nominated by the regional executive committee after consulting the president and legal representative.

1.8.6.7 The district

The district according to the constitution is an ecclesiastical entity comprising at least four stations that have the ability to communicate. The president of the district emerges from the pastors of stations that constitute the district. He is appointed by the president and legal representative or by the national delegate. He has no authority over the pastors responsible for the stations. He is the coordinator of the meeting of the district. He is appointed for a renewable term of two years.

1.8.6.8 The stations

The station is an entity that comprises of at least six sections. It is headed by a senior pastor assisted by his deputy, pastors of sections, secretary, and treasurer. He deals with the general administration of the station including organisation of prayer meetings, biblical teaching etc. He is appointed by the president and legal representative for an indefinite period of time. Thus the scope of this research concerns the station of Lubumbashi. Presently the station of Lubumbashi has twenty two sections and two hundred local congregations.

1.8.6.9 The sections

The section is a subdivision of a station under the supervision of the pastor of the section. A section may be composed of at least five churches. The pastor of the section is responsible for working in close collaboration with local pastors, visiting churches, organising seminars and prayer meeting.

1.8.6.10 The local church

The local church is the basic unit of the 30^{ème} CPCO. The constitution defines it as a group of believers in a given locality, baptized by immersion on the basis of their confession of faith in Jesus Christ, guided by a pastor who is assisted by a council of elders and deacons who are also responsible of different departments. The pastor of the local church is under the supervision of the pastor of the section. He has the duty of administering the church; organizing the worship, controlling the activities of the church and proclaiming the gospel in the community/church.

1.8.7 Doctrine

The 30^{ème} CPCO is a Pentecostal church and as such its doctrine is based on the baptism of the Holy Spirit. The CEM missionaries believed that the baptism of the Holy Spirit is an experience subsequent to salvation Garrard (2008:64). Garrard specifies that at the beginning of their conversion believers were encouraged to seek the baptism in the Holy Spirit in order to be true pentecostals. This is because as Garrard indicates, those missionaries were the first pioneers of the Pentecostal movement in the United Kingdom who considered a life without the infilling with the Holy Spirit as below to the N.T standard.

In the course of time the emphasis on the Holy Spirit baptism produced spectacular results. One day, as Garrard explains, during a prayer meeting 160 people were filled with the Holy Spirit with the evidence of the speaking in tongues. The evidence of the presence of the Holy Spirit was so strong in the meeting that people wept and wailed loudly (Garrard, 2008). This event as Garrard indicates came to be known as the Luban Pentecost because it took place in Luba land and it has been compared to the outpouring of the Holy Spirit on the day of Pentecost in Jerusalem (Acts 2). Womersley and Garrard (2005:246) also note that during that event the move of the Holy Spirit was so intense such that for three hours many people fell as though dead. Others were praising and glorifying God in new tongues. In addition more than 150

children present in the Sunday school half of them were under the influence of the Spirit and were filled with the Holy Spirit (Womersley & Garrard, 2005:246). This spiritual awakening brought a new enthusiasm and a new momentum to the work of evangelization within the 30^{ème} CPCO. Many people gave their lives to Christ, they confessed their sins, and many people expressed their desire to commit to the work of evangelization (Garrard, 2008). According to Garrard the result the Luba Pentecost was the rapid growth of the church to such an extent that in seven months five stations were established.

As far as the ordinance is concerned, the 30^{ème} CPCO like many other pentecostal churches, has two ordinances, namely the communion and the baptism by immersion (Garrard, 2008). Garrard also notes that it is only those who are baptized by immersion that are allowed to partake in the communion. This practice comes from the early Christianity mentioned in the Didache (Niederwimmer & Attridge, 1998).

With regard to faith and belief the 30^{ème} CPCO believes that the Scriptures from Genesis to revelation are the inspired Word of God, the supreme authority in matters of conduct and faith (*Règlement d'ordre intérieur*, 1999:4-5). The 30^{ème} CPCO as mentioned in its constitution opts for the fundamental and essentially biblical doctrine which is summed up in the following commitments:

- Faith, repentance, justification, regeneration, the pursuit of holiness, water baptism and the Holy-Spirit.
- The baptism of the Holy Spirit which is the consequence of purification, it is an empowerment for the ministry. As corollary the speaking in tongues as the Spirit gave them utterance is an initial sign of the baptism of the Holy Spirit, followed by spiritual gifts (Mark 1:15, Rom. 5:1; Tite 3:5; John 3:3; Heb. 13:12; Luke. 1:15; Matt. 28:19; Acts 1:4-8; John 15:26; 1 Cor. 12:1-31; Mark 16:16-17).
- For believers there are signs that accompany them in life, which are directly related to the fruits of the Spirit (Heb. 2:4; Eph. 5:9).
- Divine miraculous healing is available to all through the atonement of the Cross and Holy Communion (Is 53:4-5; Luke 22:17-20).

- Tithe, offerings and collections are resources and instructions that contribute to the proper functioning and operation of the church (Ex. 35:5; 25:1-9; Mal. 3:10; 2 Cor. 8, 9).
- Finally, there will be the coming of our Lord Jesus before the millennium, first, to resurrect the dead in Christ and take them in the air with him without forgetting the believers stay alive (1 Cor. 15:52), then, to reign on earth for a thousand years (Rev. 5:10; 19:11-21).
- After the reign of a thousand years, life and the eternal kingdom are reserved for the redeemed in the new heaven and a new earth where righteousness will dwell (2 Pet. 3:13).
- The condemnation and eternal death and punishment are reserved for unbelievers for eternity.

1.8.8 The establishment of 30^{ème} CPCO in the city of Lubumbashi

The story of the establishment of 30^{ème} CPCO in the city of Lubumbashi is long and dates back to 1950s. Unfortunately there are no written documents that explain in detail the history of 30^{ème} CPCO in the city of Lubumbashi. For that reason to reconstruct the history of 30^{ème} CPCO, the researcher had to rely on oral sources. It should be noted that CEM missionaries did not plan to establish a mission station in the city of Lubumbashi or in any city or town in the Katanga Province. The CEM missionaries were reluctant to engage in church planting in cities and towns such as Lubumbashi, Likasi, and Kolwezi etc. Garrard (2008) explains that the main reason behind this is that there was a lack of finances which could not allow missionsries to build churches in sustainable materials in order to meet the requirements of the colonial government. He also indicates that the CEM considered itself as a bush mission.

Thus the 30^{ème} CPCO was established in the city of Lubumbashi under the initiative of Kayumba Ephraim. He was an evangelist from Kinkonja¹⁰, born in 1924. When he completed his primary school training ,the only level of education that existed at that time he came over to Lubumbashi to look for a job. He was very intelligent. He was hired by the bank as a result of the recommendation of Burton. It was unusual for a black person at that time to occupy such

¹⁰ A village in north of Katanga province.

a high position. He started the church as a cell group in his house in 1951. Every time he went back to Kinkonja his native village on holiday he was speaking to missionaries about the possibility of starting up a church in the city of Lubumbashi. Missionaries in Kinkonja agreed and took the matter to Burton the legal representative of CEM. In 1957 Pastor Kayumba Ephraim came with some missionaries from Kinkonja. They asked the colonial government for plots in order to build churches. The colonial government gave them two plots, in Kenya ward and in Katuba ward. Because of lack of financial resources to build, those two plots were lost. In the early 1960's when Katanga Province was proclaimed an independent state, the minister of the interior at that time declared that Katanga is our state if you see an empty plot somewhere you can use it to build. That is how those plots were lost and only a very small plot was left.

The church was eventually built at Kolwezi Avenue number 74 in Kenya ward in 1957. The following are the names of the elders with whom he worked: Mbetu Mulongo, Ilunga Neston, Nyembo Ikate, Mbuya Samuele, Kyungu Inocent, Ngoie Joseph, Mbuya Ismael, Ngandu Beleki. These are elders who were there at the beginning. But Kyungu Inocent and Mbuya Samuele, Ngoie Joseph, Mbuya Ismael were based in Katuba ward. In 1958 he consecrated deacons. When elder Ngandu Beleki got a house in Ruashi ward, he asked for permission to start another church in Ruashi. But the second congregation to be planted was in Katuba and the pastor was Kyungu Inocent. The third church started in GCM area. The fourth was in the Kipushi area. These churches were not planted in one year but over a period of three years. The station of Lubumbashi city is the focus of our study. As already mentioned, the station of Lubumbashi has grown substantially, it comprises two hundred local churches. It is therefore the biggest station.

Through his effort, Kayumba was ordained pastor in 1958 by the legal representative Ilunga Jonathan. He became the senior pastor of the station of Lubumbashi. After Kayumba there have

been a number of pastors who have succeeded at the station in Lubumbashi: Mbuya, Ilunga Lupweka, Ilunga Munkamba, and Ngandu Myiana who is currently leading the station of Lubumbashi.

The first split that destabilized the 30^{ème} CPCO took place in 1963 when Kayumba started up his own church (Eglise Evangélique de Pentecôte au Katanga now 45^{ème} Communauté) by breaking away from the 30^{ème} CPCO and many people followed him. Kayumba was unhappy with his appointment as Secretary General of the community/church in 1960 when local leaders were chosen for the legal representative of 30^{ème} CPCO to replace missionaries. The division caused a deep anxiety amongst church leaders. Yet as Garrard (2008) indicates that Kayumba's break from the 30^{ème} CPCO was just in pursuit of his own ambition. The second split took place in 1991 when a group of people left the 30^{ème} CPCO to form the CPNK (Communauté Pentecôtiste au Nord Katanga). This split was the result of the mismanagement of the church, and a lack of respect for the legal representative mandate.

According to Lusumbi (1992), the cause of mismanagement can be attributed mainly to ignorance. The autochthones inherited the administration of a large church in 1960 without the administrative skills and proper documents. For example it is only in 1982 that the church elaborated and adopted the constitution (*Règlement d'ordre intérieur*, 1982) of the church. It seems that since its adoption the constitution has never been signed or implemented, this has led up to many deficiencies amongst which the non-compliance of the legal representative mandate (:21). Garrard (2008:90) observes that in the early days the 30^{ème} CPCO had a voice on certain issues in the society, now the church has very little to say about the things that plague the nation because of the differences that have fragmented the church. It is an indication that the church has become irrelevant in the society. He calls upon the church to resolve those differences in order to be relevant again and to impact communities.

Since its inception in 1957 the 30^{ème} CPCO the station of Lubumbashi has experienced substantial growth. Mayuka (2010) points out the factors that promoted growth in the station of Lubumbashi. First of all there was the spiritual revival that swept the city of Lubumbashi in the 1980s and led to the establishment of many other local congregations. Secondly prayer was present in the congregations and prophecy was well exercised. Thirdly there were the evangelization campaign in the open air, for example in 1973 led by the evangelist Osborn in Kenya ward and also the campaign led by the evangelist Jean Monot in 1980's. Mayuka (2010) indicates that this led to the establishment of the two local churches commonly called *Eglise Francophone* namely Viens et Vois, Source de Vie. The formation of the *francophonie section* gave a new momentum to the station of Lubumbashi. Mayuka (2010) specifies that from 2005 onward the station of Lubumbashi experienced immeasurable growth. Despite the fact that the station of Lubumbashi has been divided into three (the section of Kipushi and Ruashi have both become stations) but it has grown from fourteen sections to twenty two sections. Currently the station of Lubumbashi has twenty two sections and two hundred local congregations.

Mayuka (2010) observes that growth in the station of Lubumbashi became misdirected in the sense that anyone who felt like starting up a church was allowed to do so without taking his calling into consideration. Then there was a spontaneous church planting without any prior planning from the station or the department of evangelization. He cites the example of the Taba Congo area, just in an area of about a square kilometre we find twelve local congregations (Ebenezer, Kinara, Source de Benediction, Sainte Montagne, Source de Vie, Guilgal, Paroisse d'amour, Paroisse d'amour 2, Nouvelle cité de David, Bon Berger, Bonne Nouvelle) of the 30^{ème} CPCO. He insists that this situation promotes hatred amongst pastors and the instability of members. According to Mayuka (2010) this strategy has been motivated by the statement "If we do not plant a church each five hundred metres, other communities/churches will do

it”¹¹. Ndala (1976) also expresses the same concern that at the beginning CEM missionaries were more interested in the number of followers than the spiritual quality, they sent anyone to establish a church in a village on condition that the person was a good Christian. The exception the section called *francophonie*¹² that seem to be more organized when planting new churches, but still the ministerial qualification is questioned. Mayuka (2010) believes that such evangelization without any planning is motivated by the pursuit of materiel things and the search for honour.

1.8.9 Charitable and philanthropic works

The purpose of the CEM was essentially the evangelization and not education (Ndala, 1976). This explains why the involvement in social work both in the medical and educational spheres was not part of the plan for evangelism in the CEM (Garrard, 2008). Ndala (1976) argues that to declare one’s objective is one thing and to reach it is another. The success of evangelization he claims depends on many factors such as the area, the mentality and the culture of the people to evangelize. He insists that it is easy to recruit followers to the church, but it is difficult to maintain them. The CEM missionaries came to evangelize people who had never heard about school, and who had no instruction at all. However Christianity is based on the written document. To be able to access the document a minimum knowledge of reading is needed. This situation forced missionaries to intervene and to provide education to evangelists who were to become future church leaders. Also the pressure of the colonial government which wanted missions to get involved in social, meant that missionaries could not remain indifferent to

¹¹ This statement is the Kasai Oriental Church’s planting strategy announced as a decision at the second conference on evangelization in the 30^{ème} CPCO in 2004 in the city of Lubumbashi, to be applied as church growth strategy (Mayuka, 2010). Mayuka indicates that this method consists of establishing a local church every five hundred metres from each other, to become a great community, these methods were initiated by Reverend Pastor Anaclet Kabalu Bukola. He notices that this statement had caused some believers and pastors to be more ambitious and enthusiastic of becoming great.

¹² La Francophonie section (Viens et Vois) refers to churches that use French as the first language in the church services.

charitable and philanthropic works (Garrard, 2008). They understood that spiritual progress is associated with progress in general, for that reason it was necessary to pay attention to education and welfare work, and not just to evangelisation (Ndala, 1976).

The purpose of running schools in villages was first of all to provide children with the first lessons of reading and writing for the study of the Bible, and eventually to convert those children to Christianity through education (Garrard, 2008). The CEM adapted its educational courses in order to make them suitable for the requirements, the circumstances and the natural resources in rural areas (Ndala, 1976). It was an embryonic education providing only the basic notions of reading and calculations in the local languages. He emphasises that the level of education has gradually improved since 1951 when the mission had to prepare its schools in order to present them to the Belgian government for subsidies.

Furthermore Ndala (1976) specifies that the CEM education dealt first of all with the questions of catechism, a training that was not systematized, and provided some rudiments of reading and calculation that is all. Much time was devoted to religious and manual training. The latter included carpentry, masonry, agriculture and upholstery etc. He further indicates that the education policy was dictated from the start by the colonial government who wanted the mission schools to train artisans that would be useful in the colony after the first World War, but the CEM combined both religious and the training of artisans.

Secondly CEM education targeted the youth. Ndala (1976) observes that CEM schools did not have proper infrastructure and the quality of education was poor compared to other missions such as the Methodist and Catholic missions. He goes on to say that this deficiency was the result of a lack of finances, qualified teachers and materials available. Consequently, as Garrard (2008) indicates the highest level of education the CEM schools offered during the colonial

period was two years' post-primary education at the *Ecole d'Apprentissage Pédagogique* at Kisanga and Kipushia in the Kasai province. He also states that it was only after 1964 that the CEM was able to establish a secondary school at Kamina II in the Katanga province. The station of Lubumbashi which is the study area of this thesis, has never been involved in secular education since its establishment in 1957. It was more concerned with the spiritual aspect than the physical. It is only in recent years approximately in 1990s that some local congregations have opened up some schools for general education.

As previously mentioned, participation in social and philanthropic works is something that CEM missionaries did not plan when they came to evangelize the Congo. However the need in the mission field and the requirements of the colonial government made them change their minds (Garrard, 2008). Thus in addition to evangelical work, they became involved in maternity nursing, establish a dispensary and built a printing press (Ndala, 1976). According to Ndala until 1954 the CEM was funding on its own social works. This was limited to distributing garments to the elderly, orphans and children, but in addition the wives of the missionaries provided medical assistance to the natives, such as bandaging wounds, treat minor ailments etc. (Ndala, 1976). Ndala insists that it is only after 1954 that the colonial government started to assist the CEM with the funding of the dispensary and maternity nursing, however there was a lack of qualified personnel. He also notes that the wives of missionaries who worked in the clinics and maternity had a only six-months training as midwife from the colonial university of Anvers in Belgium.

Another factor that Ndala mentions that contributed to the advancement of the CEM missionaries' work is the establishment of a printing house at Kamina. He says that it helped print text books, song books, bimonthly journal, biblical tracts. He also specify that although there were some weaknesses, it is worth mentioning that the charitable and philanthropic works

contributed a lot to the advancement of the missionary work of the CEM. He came to the conclusion that, compared to other protestant missions, the CEM after nearly 100 years of its existence had done a great job in the field of evangelization and can be proud of its history.

1.8.10 Conclusion

In this section a historical overview of the *Pentecostal Church in the Congo* commonly designated the 30^{ème} CPCO because of its adhesion to ECC, is presented. It has been indicated that the named church is originated in the Pentecostal movement that swept across the USA and European countries such as, Wales, Norway, France, Great Britain, Germany, Sweden, Denmark etc. in early 1900s. The *Pentecostal Church in the Congo* was planted by a group of charismatic English missionaries with the exclusive purpose of evangelism. The first station was established at Mwanza in the North of Katanga Province in the DRC in 1915. Over the subsequent decades the church grew substantially and became the largest Pentecostal denomination in the region. The structure of the 30^{ème} CPCO is outlined in this section. It is indicated that the early missionaries of the 30^{ème} CPCO did not anticipate the charitable and philanthropic works. It was not part of their plan for evangelism. Nevertheless necessity forced them to get involved in education and other social activities such as dispensary, maternity nursing and printing. It was also mentioned that the establishment of the station of Lubumbashi was not the initiative of missionaries but of ordinary members. The station has grown considerably and has become the biggest station in the 30^{ème} CPCO.

1.9 THE THEOLOGICAL CONCEPTUALIZATION

This study is in the field of practical theology, church, and community development. In it the position of the *Pentecostal Church in the Congo*¹³ (30^{ème} CPCO) concerning the situation of

¹³ The French name is “*Eglise Pentecôtiste au Congo*” in abbreviation EPCO. The named church is a Pentecostal denomination founded in 1915 by English missionaries in the DRC.

poverty in the city of Lubumbashi in the Democratic Republic of the Congo (DRC) will be analysed and a pragmatic approach that can assist the church to find ways to effectively respond to poverty will be designed. Dingemans (1996:87) asserts that, the purpose of the pastoral ministry or practical theology is to ensure that humans are delivered from evil and experience salvation in their personal lives. This means that practical theology is a science of action or a social science. Thus the theme of this thesis *Pentecostal Church in the Congo/30^{ème} Communauté: Engaging in poverty eradication* undoubtedly falls within the framework of social action and is directly linked to pastoral care or practical theology. Therefore it is essential to clarify and elaborate the meaning of the key theological concepts used in this study.

1.9.1 Poverty

Poverty is not an easy concept to define. There is no a single universally accepted definition of poverty. It is a broad concept and a multifaceted phenomenon representing many overlapping meanings. Yet as Odekon (2006:1) indicates,

Poverty is commonly thought as a state of deprivation in which individuals lack sufficient food, housing, clothing, medical care, and other basic items to maintain a decent standard of living. Income measures of poverty are rooted in the perspective that an individual, family, or household that lacks sufficient income to cover basic needs such as food and shelter is amongst the poor.

The United Nations measured poverty as the percentage of people living on less than a dollar per day (Sachs, 2005: xii). This indicator is disputable, it is not the best way to capture poverty in every country, since poverty is a complex and a multifaceted phenomenon. It does not only include material deprivation, but also the social, physical, mental and spiritual dimensions of life.

In recent years we have seen a growing demand for political and religious leaders to mobilize resources in order to address poverty. For example the international community undertook a grand initiative at the historical millennium summit to take action against poverty. The named

summit took place at the United Nations headquarters in September 2000. World leaders vowed to make an effort to liberate people from the extreme poverty that is humiliating millions of people around the globe in this time (Andersen & Sandøe, 2007). Accordingly, one hundred ninety one heads of states and governments made a commitment to terminate poverty by 2015 (Pogge, 2004). Although the development agenda embodied in the millennium development goals¹⁴ (MDGs) addresses all countries of the world, but Sub-Saharan African countries are unquestionably the most impacted by poverty.

Prior to the United Nations general assembly in 2000, religious and spiritual leaders held the millennium peace summit in August 2000, in the course of which they demonstrated their commitment to world peace and fighting poverty. The religious summit was considered as a practical and symbolic introduction to the September 2000 United Nations millennium meeting of world leaders (Marshall, 2001:359).

It is surprising that despite the international will (expressed in the MDGs) to end world poverty, but poverty is still widespread. However, Newman and Crossgrove (1990) observe that today the world possesses enough resources not only to end or alleviate poverty that constitutes a major, continuing challenge of human history but to prevent it as well. Unfortunately the formulation of MDGs, fails to give the causal explanation of the world poverty, and the moral responsibility thereof. The goals are presented as if poverty is something that automatically happen and no one bears any significant responsibility for the persistence of global deep

¹⁴ The MDGs are the following:

- To eradicate extreme poverty and hunger
- To achieve universal primary education
- To promote gender equality and empowering women
- To reduce child mortality rates
- To improve maternal health
- To combat HIV/AIDS, malaria, and other diseases
- To ensure environmental sustainability
- To develop a global partnership for development (Sachs, 2005: xii).

poverty, while rich countries prosper (Lines, 2008:27)? What policies were responsible for the current poverty and how should they be changed?

In view of all this, it is worth mentioning that poverty is not a simple matter. It is a complex and multifaceted phenomenon. It is a growing issue despite the increase of prosperity and the advance of technology the world is experiencing today. Poverty affects both the individual and the society, and no period of human history has escaped its impact. It is one of the most permanent and global phenomena in the history of the world. It is really a paradox poverty still persists in a country like the Congo which has so much wealth. Smith (2005) even goes as far as to describe the situation of poverty as a disgrace in the sense that the kind of poverty the world is experiencing today could be easily prevented.

It is so easy to explain salvation in terms of a personal encounter between man and God, or in terms of a transcendent change in relationship between man and man (Wilkes, 1981:134). Wilkes further asserts that what is required is an understanding of salvation that is true both to the divine nature of God and to the reality of human existence, one that is both personal and corporate, one that sees human as requiring salvation for all his needs as a whole person, rather than requiring salvation for certain aspects of life only. Harries (2008) insists that when offering effective help to a person his or her material as well as spiritual needs should be considered. Failing to do so it is an indication of the misunderstanding of God's will. This is a challenge to the Church as a whole and the *Pentecostal Church in the Congo* in particular as it is called to proclaim the good news of salvation to the poor.

1.9.2 Theology

The concept *theology* is constituted with two Greek words λόγος and θεός, it may be translated, “thought and speech about God can be defined as the study of God”, hence theology is about

thinking, saying, and doing about God (Ogden, 1995:3). Thus every theological investigation in every theological discipline really concerns the question of God. However, the Bible that serves as the norm of theology makes a clear distinction between the God of Israel and the god of the nations or other religions. Thus by speaking in term of theology in this research project the researcher refers to Christian theology centred on the real God of Israel.

1.9.3 Development

The concept *development* has numerous and very different definitions. It is not the intention of the researcher to analyze all the definitions of the named concept. But it is important to focus on the definition that is relevant to this study. Development can simply be defined as,

The intentional process of facilitating change throughout a community or region. The idea of change relates to transformation. And transformation implies change of the whole person including material, social and spiritual as well as in the community, economics, social, and political (Winter, Steve & Hawthone, 1999:588).

Development is a tool through which poverty can be alleviated. In that perspective Winter, Steve and Hawthone (1999:588-589) distinguish between the following four basic approaches to development intended to ease poverty:

- *Economic growth*: It is considered as the first strategy for poverty alleviation. It depends on the economy at the national level. Missions and Christians do not depend directly on the macro-economy to bring about change but they depend on the micro-economy. Yet they can be affected by the poor performance of the national economy.
- *Political advocacy*: This is basically the second strategy for poverty alleviation. This approach advocates challenging the government policies at all levels local, national and international. This approach is dangerous as it always culminates in clashing with the government. Even if it can bring change that benefited the majority of the people, the change cannot be sustainable if transformation development does not take place. Therefore Christians are advised to address the issues of injustice in the biblical manner.
- *Relief strategy*: This is the third strategy and the one used by most Christians' organizations operate. Relief as the word says brings short-term aid. It is suitable for emergency situation such as war, famine, and calamity. Relief strategy becomes harmful to development if it is used over a long period because it will create dependency instead of sustainability.

- *Transformation development*, stands as the fourth strategy toward alleviating poverty. It addresses poverty in the long term. This kind of development facilitates change within a community. It reflects God's concern for the welfare of the entire humanity such as revealed in both the Old and the NT (Deut. 15:7, 1 John 3:17).

1.9.4 Mission of God (Missio Dei) and the kingdom of God

The concept mission of God or in Latin *missio Dei*, is the central theme that unifies the whole Bible. It refers to the plan that God set up by his own will and authority to redeem sinful humanity. The named mission is a diachronic revelation, which discloses God's missiological purpose right through the whole Bible. Accordingly, Genesis 3:15 is fundamental for understanding *missio Dei*. It reveals the dynamic beginning of *missio Dei*, along with the nature and the scope of that mission. So three things can be drawn from the redemptive prophecy of Genesis 3:15. First the enmity put between the women and Satan is an inborn hostility in men toward Satan. Second, there is an observation that after having started with individuals, Adam, Eve, Satan, woman, Genesis involves groups, your offspring, demonic forces, and hers, mankind. Third Genesis indicates that the result of this conflict between Christ and Satan at the cross goes beyond Adam and Eve. Hence, Genesis 3:15 is very significant for *missio Dei*. It is the starting point of the redemption process which reaches its climax on the cross, and is carried on by the church. Therefore all the events recorded in the OT, apparently are dealing with various themes, but in fact they converge on one subject, namely the salvation of human beings. This unifying theme proceeds from the prophetic expectation of the OT (Gen. 3:15) to the fulfillment of that expectation in the NT in the person and work of Jesus Christ, the promised Saviour of the world.

It is clear that *missio Dei* becomes the mission of Jesus, hence the mission of the church. That is why Dempster, Klaus and Petersen (1991:16) indicate that the global mission of the church finds its foundation in Jesus' promise concerning the coming of the Kingdom of God which is

good news to the poor. They went on by saying that when Jesus, therefore, proclaimed that the poor were blessed, he referred not only to the poor in spirit but also to the poor in the true sense of the word that means the material poor. They further insist that in this way the global mission of the church includes the spiritual and material need of the people.

The concept church originates from the Greek word ἐκκλησία, it is constituted with two words ἐκ (out of, by) and καλέω (I call, name, invite) which means to call out (Berkhof, 1993). Thus in biblical perspective ἐκκλησία is often understood as an assembly of people summoned for a specific purpose. There are two types of the church namely the invisible or the universal Church that includes all believers of the world, and the visible church that is a group of Christians living in a specific location. The Bible speaks of the seven churches (Rev. 1-3) in Asia Minor to whom John sent the letters and many others churches are mentioned particularly in Pauline Epistles. Elwell (1995) emphasises that in the NT the concept ἐκκλησία is used differently, for example the Church is referred to as:

- *The body of Christ.* Paul in his writings presents the church as the body of Christ (1 Cor. 12:27; Rom. 12: 5) of which Christ is the head.
- *Temple of God.* Paul again in his letters portrayed the church as the Temple of God where the Spirit of God abides (1 Cor. 3:16-17).
- *Community of the Spirit.* In the NT the church is also referred to as a community of believers or Christian community who are Spirit-filled people (Acts 1:8).

1.10 CHAPTER OUTLINE

Chapter 1

Introduction

This chapter serves as an introduction to this thesis. In it the motivation behind the choice of the theme is explained, the main research problem is described and the hypotheses that guided the study and justify the aim of the study are outlined. Furthermore, the research design and methodology used in this study which includes sampling, data collection techniques, data

analysis and interpretation and possible limitations of the study are given. A historical overview of the 30^{ème} CPCO explaining how the church evolved since its inception in 1915 until now is presented in order to help us understand the present situation. Finally, some key concepts utilised in this study are defined.

Chapter 2

General overview of the concepts poverty and development

In this chapter the theoretical framework of the concept poverty and development as they relate to the research topic is discussed. The definition of the concept poverty which constitutes the basis of understanding the phenomenon and policies that tend to alleviate it. Then the Christian views on poverty are described and contrasted it with the biblical perspective on poverty. Furthermore there is consideration of the different theories of development and development at micro-level is discussed. The importance of partnership during development is stressed. Finally, transformation development is considered by explaining the motivation, goals and methods of development.

Chapter 3

Historical background of the DRC and the city of Lubumbashi

In this chapter a historical background of the DRC and the city of Lubumbashi are provided in order to understand the present situation. The history of the DRC is divided into three main stages namely the pre-colonial era, the colonial and the post-colonial period. The pre-colonial era is the dark period because not much is known about the Congo population during that time. The colonial period is characterized by the creation of the Congo Free State. The post-colonial era was marked by the independence followed by political crises which culminated in a dictatorship regime and economic meltdown. Then it is shown that the country is still suffering from the legacy of mismanagement and human rights abuses of the President Mobutu's

dictatorial regime. Finally the historical and socio-economic background of the city of Lubumbashi is traced in order to help us understand the poverty the city is facing.

Chapter 4

A diagnosis of poverty in the DRC and the city of Lubumbashi

In this chapter the focus is on the diagnosis of poverty in the DRC and the city of Lubumbashi. The different dimensions of poverty in the DRC in general and the city of Lubumbashi in particular are discussed in the light of the DSCR, the benchmark document for any study of poverty in the DRC. In this chapter the socio-economic background of the city of Lubumbashi which is our study area, is presented.

Chapter 5

Biblical and theological perspective on poverty eradication

In Chapter 5 the biblical and theological perspective on poverty eradication are further discussed. Attention is paid to the biblical foundation for poverty eradication. Jesus' response to poverty is discussed how poverty eradication was understood in the early church. In addition the role and the involvement of churches in poverty eradication are considered. Finally globalization which constitutes a new challenge for Africa, will be discussed.

Chapter 6

The 30^{ème} CPCO and poverty eradication

In this chapter there is a return to the research question which is about analysing the position of the *Pentecostal Church in the Congo* concerning the situation of poverty in the city of Lubumbashi in the DRC and designing a pragmatic approach that can assist the church to find ways to effectively respond to poverty. There is an attempt to test the hypotheses outlined in Chapter One by utilising the interviews conducted with pastors, the result of the questionnaires

administered to the laity and the theoretical framework established in Chapters 2, 4 and 5. For that reason the 30^{ème} CPCO's understanding of the root causes of poverty will be analysed, then the 30^{ème} CPCO's current involvement in poverty eradication will be discussed. There is also a discussion of the challenges the 30^{ème} CPCO is experiencing while becoming involved in poverty eradication. Furthermore, the 30^{ème} CPCO's understanding of poverty, its mission task and the expectation of the members will be considered. The holistic approach to transformation development will be discussed in the light of the findings.

Chapter 7

Conclusion and recommendations

This chapter is the conclusion of this thesis and some recommendations are made based on the findings that could help the 30^{ème} CPCO to respond effectively to the challenges of poverty the DRC and the city of Lubumbashi in particular are facing.

CHAPTER 2

GENERAL OVERVIEW OF THE CONCEPTS POVERTY AND DEVELOPMENT

2.1 INTRODUCTION

A good understanding of the root causes of poverty is the key to the formulation of relevant development policies for the eradication of poverty. However the nature of poverty itself makes it difficult to understand the concept. This has led to much debate and theoretical discourse in the secular world as well as in theological scholarship. Within this wide spectrum of discussion the researcher will attempt to compare and contrast the variety of opinions expressed by different authors concerning the complexity of the concept poverty and the potent instrument of alleviation namely transformation development as they relate to the research question. This task will necessitate the researcher firstly looking at some definitions of poverty and secondly analysing some causes of poverty in the light of various writings. Thirdly he will examine the dominant development theories and finally assess the concept transformation development.

2.2 THE CONTEXT OF POVERTY

Poverty is the subject that has generated a growing literature. Much research on poverty has been done in Africa and around the world and thousands of books and articles have been written on this subject, however consensus has still not been reached on the definition of poverty (Alcock, 2006:4) because as mentioned in Chapter 1 (1.9.1), poverty is a difficult problem in the sense that it does not only consist of the lack of money but encompasses all the aspects of human life. The on-going debate on poverty revolves around two main questions: What is poverty? And what are we going to do about it?

2.2.1 What is poverty?

The first step in the study of poverty is to define the concept itself (Hazlitt, 1973) because a definition is an important tool that can direct our thought and action (Spicker, Leguizamón & Gordon, 2007). It provides the basis for a good understanding of the problem we are trying to solve. In addition it informs policy makers on how to strategize and assess programmes that can help the poor (Oster, Lake & Oksman, 1978). Now the challenge is that poverty is a concept that has been defined in different ways and we must decide what definition to consider.

The choice of a definition of poverty is often made on the basis of academic, societal and moral preferences or may be as a political decision (Spicker, Leguizamón and Gordon, 2007). This may not in fact reflect the aspect of poverty relevant to a given social group. That is why Harenaars and de Vos (1988) propose a comparison of different definitions in order to be able to detect divergences and similarities and then assess what is suitable in a particular social group.

In his study of the praxis of community development August (1999) distinguishes two types of poverty namely, case poverty and community poverty. He indicates that case poverty refers to societies that are more prosperous and where only certain individuals or families are poor, whereas community poverty as the word suggests, designates a society in which almost everyone lives in poverty. This is what most development researchers call mass poverty. Nevertheless within this wide range of definitions it is worth mentioning that the basic aspect of poverty is material deprivation, or lacking the money or means to live comfortably (Odekon, 2006:261).

With regard to the extent and nature of poverty Lister (2004:88) specifies that there are two fundamental definitions of poverty that are used most frequently specifically *absolute poverty*

and *relative poverty*. The absolute poverty defines poverty in terms of basic needs such as food, clothing, and housing etc. (Odekon, 2006:261), while relative poverty describes a situation where an individual has met the basic needs already, but he is still experiencing disadvantages when he is compared to other people in the same community (August, 1999:15). Thus the difference between absolute and relative poverty is that absolute poverty is a situation where an individual lacks the resources to meet basic needs for a healthy living whereas relative poverty operates at the level of comparison in a society.

Critics argue that the relative definition of poverty based on comparison often fails to capture the nature of poverty of the community. In the sense that when the relative poverty definition is applied to countries where the great majority of the population has insufficient resources to sustain an adequate lifestyle this would mean that only those at the very bottom would be classified as poor (Lister, 2004:28). Lister adds that, for absolute poverty theorists, an individual is considered poor if he does not have enough resource to live on. Alcock (2006:64) considers this a contradiction, he wonders how those without enough substance to live on do live, obviously the answer is they will starve. This suggests that both absolute and relative definitions of poverty have weaknesses and strengths. For that reason Alcock states that in practice most approaches involve a mixture of both.

2.2.2 Who are the poor?

The definition of poverty is the key to understanding the causes that give rise to poverty, to identify the poor and to inform policy makers of the strategies for poverty eradication. As we know poverty does not take place in a vacuum, rather in a particular context. Since poverty is not an easy concept to define due to its complexity, the identification of the poor is not always easy either. Myers (1999) specifies that cities are heterogeneous, therefore there is a mixture of different classes of people who live in the same environment. Thus the identification of the

poor varies from one place to another and from one period of time to another. For example a poor person in the United States of America might not be recognised as poor in South Africa or in Africa in general, hence in this case poverty is relative.

2.2.3 Causes of poverty

Poverty is a problem that affects the whole world and its causes are multiple. A clear explanation needs to be given of what lies behind the problem. This will in fact help to avoid wrong perceptions that can undermine policies and practices for poverty alleviation (Atherton, 1983). However the study of the causes of poverty has led to an increasing debate and more often disagreement amongst poverty scholars. There are many competing views and theories that attempt to explain the root causes of poverty. Some schools of thoughts describe poverty as being pathological, agency or structural.

2.2.3.1 Pathological explanation

Pathological or individual explanations of poverty for example attributes poverty to the characteristics of the people who are poor. This theory suggests that poverty is the result of the behaviour, choices or abilities of the poor (Spicker, Leguizamón & Gordon, 2006:74). The pathological approach as Alcock (2006) emphasises, put the blame on the poor (individuals, families or communities) for being responsible for their own poverty. Although this approach does not give further explanation how the poor impoverish themselves, it cannot be completely rejected. On the one hand the poor are responsible for their own situation because of the choices they make. On the other hand the poor cannot be held responsible for the causes of poverty that are beyond their control. As we will see in Chapter 2 (2.6.1), God does not hold the victim accountable for being poor. On the contrary he shows compassion for the poor but blames the rich for being responsible for creating and perpetuating poverty in the land. This takes us to the structural explanation.

2.2.3.2 Structural explanation

The structural explanation argues that poverty is the result of social or economic structures. This approach attributes the cause of poverty to public institutions, such as political and broader social and economic forces (Alcock, 2006). In other words people are being impoverished by the governing system. The structural causes of poverty affect most countries in Africa particularly in Sub-Saharan Africa. For that reason poverty cannot be eradicated without changing the political system that is creating and sustaining poverty. This structural perspective has largely dominated most research and policy debate on poverty.

To understand how poverty in Africa is linked to social and economic structures we need to look at the factors that caused underdevelopment in Africa. The underdevelopment of Africa which is responsible for the current widespread poverty comes from way back. As we will see in Chapter 3 (2), before the arrival of Europeans, Africans were free people who organized themselves politically, militarily, and socially around their kingdoms, empires and chiefdoms. Their economy was flourishing, it was based on agriculture, breeding, arts, and they even practised the metallurgy of iron and copper. Rodney (2012:95-96) asserts that it was the slave trade that caused the situation in Africa to deteriorate. He argues that this was the most brutal and cruel way of treating Africans, they were enslaved like criminals in another society and this has greatly contributed to the disintegration of the African economy because of the “massive loss of the African labour force”. Rodney emphasises that in Africa the population plays an important role in the increase of production, it constitutes the country’s most valuable workforce and natural resources which leads to economic development. However as noted above, Africans were uprooted ruthlessly from their soil like animals to go and further the selfish interests of European capitalists. This act created in Africa an environment of social violence because of the assault and kidnapping the slaves traders were perpetrating. This led to

increased fear, uncertainty and insecurity in many parts of Africa (Rodney, 2012:96). Such environment is not conducive to development but fosters the fragmentation of the African society. As we know “development means a capacity for self-sustaining growth”, but the condition of violence obliged the remaining Africans to abandon their economic activity and run for their lives, hence poverty and underdevelopment prevailed (Rodney, 2012:105).

Another factor of underdevelopment of Africa Rodney (2012:105) points out is “the technical stagnation and the distortion of the African economy in the pre-colonial epoch”. Rodney explains that African textile manufacture flourished in the precolonial period not only to satisfy the local market but also for exporting to Europe. But he observes that Europeans did all they could to destroy African textile industry by copying the African fashions and eventually replacing them, and by preventing the distribution of clothes on African shores. Finally he maintains that Europeans inundated the African textile market by importing cloth in a large quantities, in this way the African producers were discouraged from increasing production.

Furthermore Rodney indicates that the technological advance Europe is experiencing today as the result of scientific investigation that led to invention, constitutes another factor of underdevelopment in the sense that Europeans denied this opportunity to Africans in the precolonial era. First of all by failing to make their technology known to Africans (the relationship between Europe and Africa did not contribute to the development of Africa because of the capitalist mode of production), secondly by preventing Africans to concentrate on invention because of the slave trade. The forceful removal of thousands of young people from their land was bad for the economy, and the people remaining in the territory were more anxious about their security rather than about invention (Rodney, 2012). It is clear to see at this point how Europeans oppressed Africans to achieve their objectives namely to develop their industries. This was at the expense of the African population.

The cruel treatment of Africans did not leave everyone indifferent. Therefore the slave trade was brought to an end. Then came colonization intended to remedy the situation created by the slave trade. Unfortunately it was another form of oppression and exploitation of the African masses to feed the capitalist interests. That is why the colonization of Africa is seen as the system that led to widespread poverty.

Mudimbe (1988:1) notes that the two words “*colonization* and *colonialism* come from the Latin word *colère* which means to cultivate or to design”. According to Mudimbe the words *colonialism* and *colonization* could possibly mean organization, arrangement. But he emphasises that the abuses colonizers committed on the continent have given a bad name to these words, *colonialism* has now become synonymous with exploitation, domination and oppression. For that reason Mudimbe notes three key ideas that reflect the variations and approaches of colonial organization:

- Procurement procedures, distribution and use of land in the colonies
- The domestication of native policy and
- The way of managing old organizations and implementing new production methods (Mudimbe, 1988:2).

He also outlines three complementary hypotheses and actions that emerge from these three ideas namely,

- The domination of physical space,
- The reformation of natives’ minds,
- The integration of the local economic history into Western perspectives (Mudimbe, 1988:2).

Mudimbe further argues that these three hypotheses constitute the structure of colonization which basically reflect “the physical, human and spiritual aspects of the colonizing experience” (:2). By this we understand that colonizers did not come to help Africans, although they built railways, schools, hospitals and so forth, but the main objective was to extend their sphere of influence beyond their boundaries. To attain their objective they had to exploit, oppress and

dominate the local people. Therefore there is reason to believe that colonialism is responsible of the underdevelopment of Africa. Rodney (2012:205) is also of the opinion that the limited service distributed during the colonial period was meant to increase the domination and exploitation of the local people. In addition he argues that the good infrastructure the colonialists created in countries like Algeria, Kenya, and South Africa was not intended to serve the interests of the natives but “to afford themselves (the Westerners) leisured and enjoyable lives”. That is why Rodney completely rejects the conclusion that certain Western writers reached according to which the good things colonizers did to Africa outweigh the bad. Mudimbe (1988:3) holds the same view as Rodney and sums up the process of colonialism in three points:

- The world capitalist system always develop at the expense of other parties, whether as a result of trade or transfer of residues.
- The inclusion of non-European territories into the capitalist system is the basis of the creation of the underdevelopment.
- The domination of developed countries denies to the underdeveloped nations the structural capacity for autonomy and sustained growth (Mudimbe, 1988:3).

He observes that the colonial structures such as described above gave way to the development of a dichotomous system in Africa; “traditional versus modern, oral versus written and printed, agrarian and customary communities versus urban and industrialized civilization; subsistence economies versus highly productive economies” (:3). When we consider the achievement of colonialists in Africa, the building of roads, railway, schools, hospital etc. it is hard to believe that colonialism worked to the disadvantage of Africans. Rodney (2012) however emphasises that the negative side of colonialism is the loss of power and independence. He explains that power is very important in a human society, “it is the ability to defend one’s interest, and to impose one’s will when it is necessary” (:205). He maintains that during colonization the Europeans appropriated Africans’ social and political institutions, taking complete control of African soil and crushing by force all the states and exploiting the local people.

According to Rodney the underdevelopment of Africa is also due to the colonial educational system. He notes that during the colonial period education was not meant to develop Africans. Education was in most parts of the continent at the elementary level, secondary schools were exceptional. He further explains that “it is only in 1948 that Belgians recommended the establishment of secondary schools in the Congo” (Rodney, 2012:205). Consequently there were only sixteen university graduates out of a population of more than 13 million in the Congo in 1960 when the country gained independence (:205). This was one of the causes of the anarchy that followed independence because there were not enough university graduates to lead the country after the Europeans departed.

After describing the brutal, oppressive, damaging and humiliating account of slavery which promoted the imperialist interests to the detriment of African civilization and the disintegration of the African societies, Rodney (2012:287) comes to the conclusion that “the only way out of our current impasse is through a revolutionary path, a complete break with the system which is responsible for all our past and present misery”. This cannot be done without paying the ultimate price. The choice for Africans is whether to accept the current situation and continue to live miserably or to pay the price by breaking with the system that is responsible for poverty.

It is the view of the researcher that the imperialists are not the only ones to blame for the underdevelopment of Africa. It should be noted that the wind of independence came as a reaction to colonizers’ misdeeds in Africa. It is unfortunate that the leaders who took over from the colonizers and who were supposed to bring about intrinsic change to remedy the situation, instead behaved very much like the imperialists, they oppressed their own people and plunged the country deep into widespread poverty. For example the coup that President Mobutu led in 1965 in the Congo, aroused hope of a return to order and development after five years of complete anarchy, but instead Pres. Mobutu established one of the strongest dictatorial

regimes in Africa, suppressed the population, and plunged the country further into poverty. . The only change he initiated in reaction to Western acculturation was what he called the return to *authenticity*. The latter was Mobutu's governing ideology which consisting of getting rid of the gains of colonization, the change of the country's name Congo to Zaïre, the change of cities' names, the rejection of all Europeans proper names, also the rejection of the wearing of the European suit and a tie and the adoption of Mao Tse-tung (the former president of China's) style of tunic commonly called the abacost. Also he forbade ladies to wear pants. This is not the real change the country needed to emerge from poverty and to develop. It is clear that President Mobutu misunderstood the real issues of underdevelopment in Africa and the Congo. Consequently the country regressed progressively to the point of becoming one of the poorest countries in Africa and the world.

The conclusion Rodney reached in order to remedy the situation of underdevelopment of Africa is to break with the imperialist system that is responsible for the persisting poverty in Africa. But there is no guarantee that this will bring a radical change needed to lift up the lives of people who are stuck in the vicious circle of poverty. For example apartheid in South Africa has been recognised as the system that impoverished black people for a long time. It is now twenty years since the system was abolished, but it is only a handful of black people that emerged from poverty. This suggests that there are other root causes of poverty beyond the socio-economic structures that are worth being investigated.

2.2.3.3 Agency explanation

As far as the agency explanation is concerned, poverty is seen as the result of the failure of agencies and in particular the state to act to prevent it (Spicker, Leguizamón & Gordon, 2006:195). Poverty is therefore attributed the individual. Alcock (2006:35) argues that the agency theory suggests that we are responsible for our misfortunes and our well-being in the

sense that all individuals do have choices to make. For society to function, individuals must take responsibility for managing their own living standards and social relations. Spicker et al. (2006:74) object and state that this is not a true explanation of poverty because poverty is actually produced by factors outside the agency. This theory does not take into consideration the circumstances beyond the individual control. Thus a good explanation of the cause of poverty in a particular setting must be balanced, it must include all three the aforementioned explanations.

2.2.3.4 Poverty and Inequality

Poverty and inequality are two related concepts that receive attention in social science. We can consider monetary inequality or income inequality. Then there is also inequality in living conditions. There are differences in the possibilities of access to public services to meet basic needs (health, education etc.). We can also assimilate the inequality of opportunities in current language, unequal potentialities. Also people do not all have the same opportunities to enhance their capabilities in order to make a success.

Ravallion (2003:740) describes poverty in terms of levels of living. He goes on by saying that inequality is about the differences in levels of living, how much the rich possess comparatively to the poor. In fact inequality is found in every contemporary society and there is always a justification given to defend the unequal distribution of resources (Horsley, 2005:258).

2.2.3.5 The reality of poverty

Poverty is not a simple matter, it is a complex and multifaceted phenomenon. It is a growing issue despite the increase of prosperity and the advance of technology the world is experiencing today. Poverty affects both the individual and the society, and there is no period of human history that has been free from its impact. It is one of the most permanent and global phenomena

in the history of the world. Obviously poverty is not good for any one, it is a dehumanising phenomenon. Lötter (2008:19) outlines the dehumanising effects of poverty as follows:

- Poverty violates individual human dignity
- Poverty harms individuals' lives
- Poverty harms people's bodies
- Poverty harms people's mental-being
- Poverty harms people's and interpersonal relationships
- Poverty impacts on child rearing
- Poverty leads to stunted development
- Poverty increases vulnerability
- Poverty is associated with unemployment
- Poverty undermines moral values

While the importance of all these aspects in the poverty discourse is not to be questioned, it is necessary to discuss Human dignity briefly. According to Kant, “(human) dignity comes from Latin *dignitas* which means virtue or worthiness. Dignity, in Latin usage, refers especially to that aspect of virtue or excellence that makes one worthy of honour. Dignity, then refers both to a kind of deserving and to something deserved” (Kraynak & Tinder, 2003:53). Kant reveals that in the Middle Ages dignity was not shared by all men equally, it was only ascribed to those in authority (:53). It is interesting to note that in the biblical perspective human dignity stems “from his (human) status as a creature made in the image of God” (:54), therefore he must be treated with honour. It is worth mentioning that the dignity of Africans and the Congolese people in particular has been violated by the harsh treatment they were subjected to during the periods of slavery, colonization, dictatorship etc. And this is the cause of the underdevelopment of Africa that is responsible of the on- going poverty in the continent. The following is the Christian views on poverty.

2.2.4 Christian views on poverty

Throughout different periods of time evangelical Christians have held contradicting views on poverty. Four basic attitudes and approaches to poverty can be distinguished, which Chris (1984:166) outlines as follows:

- Poverty as an evil to be removed,
- Poverty as a sin to be repented of,
- Poverty as a problem to be managed or
- Poverty as a blessing to all

2.2.4.1 An evil to be removed

Poverty as an evil to be removed by the redistribution of resources at the local and global level is an approach that came into prominence in the 1970s (Chris 1984). This approach suggests that since the rich are responsible for poverty in the world, both political decisions and the action of individuals are required for the elimination of poverty (Chris, 1984:166). This makes sense, and as we will see it later in this chapter, this opinion reflects the biblical view on poverty. But Jennings (1990:29) in his book *Good news to the poor* criticises the pseudo-gospel the Pentecostal and fundamentalist churches introduced according to which the material blessings are “a sign of divine approval while poverty is a sign of God’s disapproval, a curse that conversion will speedily remove”. He argues that such view is pernicious and threatens the gospel of Jesus Christ.

In addition the Latin American liberation theology that emerged in the 1970s as a response to an increase of poverty, violence and oppression amongst the people due to the military governments, also interprets poverty¹⁵ as a curse (Nessan, 1986:237). Other proponents have gone as far as to describe poverty as a scandalous condition and hostile to human dignity or simply an evil. They draw scriptural support from the Mosaic Law and the epistles in the NT. They further assert that poverty is not a situation which happens accidentally but rather it is the consequence of human injustice and as such is to be overruled and condemned, as it occurs repeatedly in the prophetic writings. In the same way Samuel, and Sugden (1987:260) maintain that poverty is an unnecessary evil in the society, it comes from “social, economic, political,

¹⁵ The interpretation of biblical witness regarding poverty is concisely summarizes in the title of an article “Poverty as curse, blessing and challenge” (Nessan, 1986:237).

and religious systems marked by injustice, exploitation, and oppression”. They further explain that the Bible teaches that evil comes from the human heart (Matt. 12:34) and it manifests itself in the social structure. It is at this point that one can see the root cause of poverty and this confirms the structural explanation of poverty. That is why the author of Proverb 4:23 advocates watching over one's heart with all diligence, for from it flows the springs of life.

2.2.4.2 A sin to be repented of

The second evangelical view of the poor suggests that poverty is a sin to be repented of. This view has been expounded by Alison quoted by Chris (1984:167) in reaction to Sider's views according to which poverty is an evil to be removed. Alison rejects Sider's view and describes poverty as worthless and unacceptable. In this second view the point that some evangelicals bring to the fore is that poor people are responsible for their situation of poverty. They maintain that poverty might be caused by the culture of the poor or by the rich neighbours that surround the poor, or caused by natural catastrophe, but they despise poverty and assert that poverty is not a fundamental theme in the gospel. As we will see later this view is an obvious contradiction of the Scriptures. The Bible does not hold the poor accountable for their own situation but condemns the rich and those in power for creating and perpetuating poverty in the land.

2.2.4.3 A problem to be managed

In the third evangelical view poverty is regarded as a problem to be solved. This view considers poverty as an evil, a critical issue that mankind faces, a phenomenon difficult to explain (Chris, 1984:170). Yet supporters of this view remain hopeful that poverty can be overcome on the condition that world leaders show a willingness to solve the problem (:170). For that reason they emphasise the need to conscientize both the rich and the poor, because they believe that the concern for the poor is one of the missions of the Church (:170). They draw biblical support of this view from the ministry of Jesus who according to the book of Acts 10:38 was going

from place to place doing good and healing the sick. Another Scripture they rely upon is Deuteronomy 15:4-5 where Moses commanded Israelites that if they obey the Lord and observe the Law carefully not one of their people will be poor. This view is also echoed by the liberation theologians when they refer to poverty as a challenge which yet remains to be overcome, and which requires a change in this present order, that is to say, the transformation of human life by the creation of the new world such as promised in the Scriptures (Nessan, 1986).

Unlike some contemporary theologians who ignore the present reality of the Kingdom of God but emphasise its future reality, the theology of liberation, like the earlier social gospel, stresses the implications of the kingdom of God for the present struggle against poverty (Nessan, 1986). They also recognise the role of the Church in activating the poor to become participants in the struggle against poverty. According to the liberation theologians the Church must announce liberation of the poor to be faithful to Jesus, in other words the Church must be the Church of the poor (Nessan, 1986). This shows that liberation theologians understand the relationship between the Church and the poor.

2.2.4.4 A blessing to all

The fourth view of poverty suggests that poverty is a blessing to all. This view seems to contradict the three views mentioned above. It proposes that poverty is the state that brings dignity in the sense that on one hand the poor can discover the truth inside of him and on the other hand the rich can develop true spiritual poverty (Chris, 1984:171). The scriptural support for this view is drawn from Matthew 5:3 which states “blessed are the poor in spirit, for theirs is the kingdom of heaven”. According to this view poverty is preferable to riches and some people assert that the desperate situation of the poor can make them depend on God for help and thereby attract God’s blessings. The strong point of this approach as Chris (1984) emphasises is that poverty is good to everybody. He specifies that this was the prevalent

approach in evangelical writing a generation ago. Unfortunately nowadays this theory is rarely advocated because of the current theological atmosphere. Surprisingly all four views of poverty discussed above, naturally seek justification from the Bible. For that reason it becomes necessary to look at what the Scriptures say about poverty for clarification on the issue of the causes of poverty. This will be the focus of the following section.

2.2.5 Biblical perspective on poverty

Poverty is a theme that receives a attention in the Bible. It is understood in various ways, depending on one's background and Christian tradition. As discussed above, the Bible does not make it easier for people to understand poverty. Poverty has a wide variety of meanings and contains an extensive diversity of affirmations. Hoppe (2004:7) wrote that sometimes the Bible portrays poverty as a curse (Lev. 26:14-26). Other texts speak of poverty as a blessing: "blessed are you who are poor, for yours is the kingdom of God" (Luke 6:20). However Myers (1999:12) maintains that our response to poverty depends on our understanding of poverty. To avoid any misunderstanding of all passages that deal with poverty Hoppe (2004:7) makes a recommendation that those passages must be interpreted according to their historical, political, and economical backgrounds.

It is important for Christians to understand what the Bible says about poverty if they are to live according to the will of God and shine in this world. To explain the fundamental cause of poverty Kunhiyop (2008:142) refers to the passage in Genesis 3:18-19 where it says that everything that God created was good. It is the fall of man that spoiled everything. Sin generated grave consequences. For example after the fall Adam and Eve were chased from the Garden of Eden. The ground was cursed and this made agriculture a difficult task because the land produced thorns and thistles that is why the Scriptures say: "By the sweat of your face you shall eat bread, till you return to the ground" (Gen. 3:19). Kunhiyop further argues that sin is

thus a fundamental cause of poverty in the world. Even the passage of Leviticus 26:14-26 pointed out above clearly shows that sin is very destructive, it brings curse and leads to poverty. Poverty in the OT will be the focus of the next section.

2.2.5.1 Poverty in the Old Testament

The concept poverty receives considerable attention in the OT. It can be seen in the rich vocabulary the OT uses to designate the poor. It seems that the diverse vocabulary for the poor in the OT represents different nuances of poverty (Alexander & Baker, 2003:884). The most notable words for poor Alexander and Baker point out are the following:

- *dal*: refers to peasant farmers. The latter experience economic affliction and suffering at a certain level, but they are not completely deprived (Lev. 14:21).
- ‘ebyôn’: designates the most desperate poor (Ex. 23:6, 10:11; Is. 32:6-7) who do not have the means for survival.
- ‘anî: designates stricken poor who depend on the generosity of others for survival (Lev. 19:9-10; 23:22).

The Pentateuch which is the foundation of the OT and of the whole Bible contains many references to poverty. The OT considers material possession as a sign of the blessing of God, and poverty is a curse. Many contemporary Christians worldwide share this view. Alexander and Baker (2003: 884) indicate that the causes of poverty in the Bible were multiple and several groups such as widows, orphans, resident aliens were more exposed to its impact. This is because widows, orphans and aliens depended on other people for their survival since they had no economic resources of their own (Hoppe, 2004:24).

In his study of poverty in the Torah, Hoppe (2004:40) reveals that the Pentateuch recognises poverty to be the result of economic exploitation, a corrupt legal system and a lack of resources. On their side Alexander and Baker (2003:884) point to oppression as a major element that impoverished people in the OT. This again confirms the structural explanation of poverty

discussed above, namely that poverty is the result of structural sin. This is the type of poverty the DRC as well as in many countries particularly in Sub-Saharan Africa are experiencing.

To remedy such deficiencies God in His mercy provided for His people detailed laws and regulations recorded in the Torah and designed to protect the poor. For example the Torah insists that every Israelite should help his brother in need with interest-free loans (Lev. 25:35-38). A debt-slave should not be kept in that condition for more than six years (Deut. 15:12-18). The Lord commended that everything that grows naturally without being sowed in a field be left for the poor (Ex. 23:10-11). He also prohibited the exploitation of worker (Deut. 24:14-15), something which still takes place in our societies today. For example it was forbidden to withhold the wage of a laborer, because if he cries out, the Lord will hear him and the oppressor will be guilty of a sin (Hoppe 2004:34). This is what we notice in the DRC today, workers go for months without being paid. It is not that there is no money, most of the time it is because of the ill-intention of the leaders. In addition the Lord commanded the poor to collect anything left in the field after the harvest (Deut. 24:19). In the same vein Moses clearly instructed Israelites that everything that has been left in the field after the harvest will be for the alien, the fatherless and the widow, if they do that Moses added the Lord God will bless them in whatever they do (Deut. 24:19). It is obvious that the concern for the poor occupies a prominent place in the Torah. Hoppe (2004:40) sums up his study of the approach to poverty in the Torah by stating that the Torah offers three solutions to the widespread problem of poverty:

- Those who have some means have the duty to help those who are poor (Lev. 5:7-13; 14:21-32).
- The Torah forbids the exploitation of the economically vulnerable.
- The Torah prevents the emergence of a permanent debtor's class in Israel.

It seems that the people of Israel did not follow the instructions given for the eradication of poverty and that is why there was still widespread poverty in Israel. Hoppe (2004:121) also

confirms this when he asserts that if Israel were to obey the Torah, poverty would not exist. Similarly if the same principles could be applied today in our global society, poverty would be eradicated from amongst the people.

Poverty is not a subject that receives much attention in the historical books but striking instances are recorded. For example Alexander and Baker (2003:885) point out that Ahab was denounced for acquiring Naboth's vineyard (1 Kin. 21:17-29) and Nehemiah decried those who took advantage of fellow Israelites who were in debt (Neh. 5).

As noted above the Torah portrays poverty as being the result of Israel's disobedience. But the book of proverbs offers another explanation. Poverty is for the most part the consequence of laziness or negligence (Prov. 10:4, 20:13). In their study of poverty in wisdom literature, Alexander and Baker (2003:806) specify that poverty is also the consequence of the pursuit of pleasure (Prov. 21:17), greed (Prov. 11:24; 28:22), and failure to follow advice (Prov. 13:15-18). The book of Proverbs also condemns the oppression of the poor by the rich and those in power (Prov. 13:23; 14:21; 21:13; 22:6; 28:3; 15, 27). Yet in the wisdom literature showing compassion to the poor is considered as an act of goodness done to the living God (Prov. 14:31; 17:5a), this is what is recommended to all the people of God.

The themes poor and poverty occupy a prominent place in the writings of the latter prophets specifically Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. In his analysis of the theme poverty in the latter prophets Hoppe (2004:68) reveals that ancient prophets were scandalized by the situation of poverty and considered it as an evil that had to be removed from amongst the people. This confirms the Christian view mentioned above that poverty is an evil to be removed from amongst the people of God. Hoppe argues that the prophets blamed the

elite class of Israel who were perpetrators of poverty namely the monarchy and associated institutions, especially the judicial system where the judges (Is. 1:23, Jer. 5:28) took bribes.

The prophet Isaiah was outraged to see the treatment the poor were receiving. He announced that the moral and social chaos fostered by Judah's elite and the failure of Israel's, elders, judges and kings to defend the poor would not remain unpunished (Hoppe 2004:74). This would bring judgement on Israel on the day of the Lord (Is 2:6-3:15). The prophet Jeremiah did not remain indifferent to the situation of poverty. Hoppe emphasises that Jeremiah criticized Judah's kings for having failed to uphold the rights of the poor, instead they committed acts of extrusion and bribery, confiscated property, and oppressed the poor and needy. He also stresses that Jeremiah strongly condemned Jehoiakim (Jer. 22:13-14) for refusing to pay the labourers who worked on the expansion of his palace. To sum up the message of the prophets concerning poverty, David (1986:9) in his study of poverty in the Hebrew prophets reveals that there are four major themes that emerge from the prophets:

- The prophets depict poverty as an evil (this confirms the evangelical view on poverty discussed in subsection 2.2.4.1).
- The people must spare no effort to remove it from the community of God.
- Poverty will eventually be eliminated by God at some point in the future.
- God is very concerned about the poor.

2.2.5.2 Poverty in the New Testament

The NT Greek utilises the word *πτωχός* to identify the poor. The word *πτωχός* occurs thirty-four times in the NT, it refers "to individuals who were weak and helpless before the rich and the powerful" (Marshall, 1970:7). It is the same word (*πτωχός*) found in the Septuagint to designate the poor who are economically vulnerable and the destitute. The NT also uses the words *πένης* (2 Cor. 9:9), *πενιχρός* (Luke 21:2), and *πτωχεία* (2 Cor. 8:2, 9; Rev. 2:9) to designate the poor and the destitute (Marshall, 1970:1).

The treatment of the poor in the NT is somehow different from that in the OT. There is the implication that the Kingdom of God is the solution for poverty. That is why the proclamation of the coming of the Kingdom of God was good news to the poor. This as Dempster, Klaus and Petersen (1991:17) specify does not concern only the poor in spirit but also the poor in the literal sense of the word.

The OT meaningfully portrays poverty as a sign of unfaithfulness to Yahweh or an evil caused by the elite's class of Israel and stresses that God is the protector of the poor. The NT is a continuation of the OT, it does not idealize poverty and does not suggest that the poor have any special access to God (Hoppe, 2004:164). Rather it portrays the poor as those who have an attitude of complete reliance upon God, those who are destitute and marginalized in Jewish society, who lack power and influence, who are vulnerable to exploitation by the elite class in Israel (Hoppe, 2004:143). That is why Jesus calls the poor blessed (Matt. 5:3, Luke 6:20), not to say that poverty is good but because God is the defender of the poor and because the Kingdom of God Jesus announced will solve their problem (Hoppe, 2004:143). On the other hand as Hoppe indicates, the rich are condemned not because they are rich or wealth is bad but because they do not observe the Law. However God gave a clear instruction that the poor should be remembered, this should be the primary concern particularly of the rich. They have the duty to provide for the needs of the poor (Nwaoru, 2004). If they fail to do so a severe punishment awaits them. Jesus went even as far as to demand the rich to sell their possessions and to give to the poor (Mark 10:21; Matt.19:21). Nwaoru asserts that this act is a new biblical approach to poverty eradication because it goes beyond the normal acts of charity.

In addition Paul's writings as Hoppe (2004:158) maintains, are characterized by a high expectation of Christ's return. This however did not prevent him from showing concern for the poor. For instance he made a collection for the poor in Jerusalem's Christian community (1

Cor. 16). Many members of the Jerusalem community were destitute. That is why Paul called upon the Christian community that had resources to share with those in needs.

To understand how Palestinians were impoverished in the first century we shall turn to the work of Oakman (1986) that provides us with valuable information. Oakman makes a valuable contribution by trying to reconstitute the system that in the time of Jesus was responsible for widespread poverty. As already mentioned, wealth was measured by the ownership of land. Gatumu (2009:62) indicates that during the pre-monarchical period the distribution of land in Israel was equal, it is during the monarchical era that things changed when Israelites demanded a king to reign over them, a king like other nations. This act displeased the Lord and the prophet Samuel (8) warned the people that the king they were claiming would not be good for them, he would reign over them, he would take their sons to serve him in the army and to work in his field, he would take the best of their fields to give to his servants, and above all he would make them all his servants, etc. and this situation would make them cry. But the people did not heed Samuel's advice. As a result King Salomon during his reign increased taxation and forced labour which subsequently led to the split (1 Kin. 12) of the kingdom of Israel into the two kingdoms of the north and south.

Gatumu (2009:62) notes that during the Greco-Roman period the issue of land took on another dimension. He indicates that the Romans confiscated the land of the people they conquered, and as a result the emperor owned extensive areas of lands in the ancient Mediterranean world which his subordinates managed for him. In addition Gatumu specifies that land ownership became the criterion for holding the office of senator. Thus land ownership on which the economy was based, was controlled by a handful of people, the senators. This situation is similar to that in South Africa where land is in the hands of a minority population.

Gatumu (2009:62) further argues that not only the senators owned land in the Empire, there were also the procurators (like Pontius Pilate), the traders, the land owners, and the provincial chiefs. But the unskilled workers, slaves and casual labourers did not have land, as Gatumu specifies they were destitute, they survived on a daily wage, and this situation gave rise to poverty as illustrated in the parables of the vineyard (Mk. 12:1-12). It is clear that the issue of land in the NT is the continuation of the OT problem. Thus the ordinary peasants who did not have land for cultivating had to rent it from landowners. This caused problems for the peasants. For example as Oakman asserts, it happened that peasants fell into arrears in terms of paying rent for the use of land perhaps because of poor harvest, or the demands for tithes or again the demands of the Roman Empire taxes. This situation could leave the peasant with no choice but to borrow money.

It is obvious that the Israelites in the first century were impoverished for the most part by the governing system, and it is worth mentioning that this type of poverty is linked to structure. To put it in another way the Roman Empire was responsible for the widespread poverty because of its political and economic traditions that exploited the peasants and brought land ownership into the hands of a few people (Oakman, 1986). Oakman stresses that this situation put Palestinians in the first century under pressure. They had to pay rents, taxes, and tithes, and were then forced to restrict consumption or get into debt which ultimately led to the loss of family property. The only option to remedy the situation was to increase agricultural production, however agriculture could not be practised without land. This led to an increase of poverty in the Holy land. It was in such an environment that Jesus came to announce the coming of the Kingdom of God (Oakman, 1986). It was a message of consolation and hope to a people stricken with poverty and oppression.

2.2.5.3 A holistic understanding of poverty

A holistic view of poverty addresses both physical and spiritual dimensions of poverty. Swart (2008) asserts that faith-based organizations are the only ones that can approach the problem of poverty holistically as they address both the material and the spiritual aspects of poverty and thus promote true development. An example of a holistic approach to poverty can be seen in the ministry of Jesus who brought people into the kingdom by meeting their pressing needs some of which such as illness and hunger were physical. But apart from physical poverty there was spiritual poverty (repentance) that is the prerequisite to entry into the kingdom of God.

Myers (1999:89) states that the fundamental cause of poverty is spiritual. He refers to sin as the root cause of poverty. Sin at the individual and structural level is very damaging, it destroys structures, institutions and relationships (Swart 2008:122), however human life is based on relationships. A human being is in relationship with himself, with the community, with others, with the environment and with God (Myers 1999:87). Sin is very destructive because it affects these relationships and thus gives rise to poverty. That is why Myers maintains that poverty is relational, in other words poverty is a result of broken relationships. He further indicates that all four the poverty frameworks (physical causes, social causes, mental causes, spiritual causes of poverty) base their explanations in the concept of broken relationships of which sin is the basis. For that reason he advocates the development of a strong theology of sin for a clear explanation of poverty.

2.3 Sin and poverty

2.3.1 The vocabulary for sin in the Bible

Sin is not an easy concept to define. The OT uses a variety of terminology (more than forty words in the OT and thirty-two words in the NT) to designate sin. Alexander and Baker (2003:765) assert that the wide-ranging vocabulary the Bible uses for sin attests to the fact that

sin is a subject of paramount importance. Thus to fully understand the concept sin we need to look at this terminology. The Hebrew Bible words for sin are *hātā'* (missing the mark), *peša* (breaching the law/relationships), *'āwōn* (iniquity), *rā'* (evil), *rāšā'* (guilty), *'āšām* (guilt), but the most used is *hātā'* (Alexander & Baker, 2003:765). The translation of the Hebrew word *hātā'* in the Septuagint (translation of the Hebrew OT in Greek, the version the Early Church adopted) ἀμαρτάνω also means “*to miss the mark or to fail to attain the goal*” (Schoonenberg, 1965:1). Thus ἀμαρτία is the most commonly used word for sin in the NT.

Alexander and Baker distinguish two facets of meaning of the term *hātā'* namely the pre-moral meaning and moral meaning. In the pre-moral meaning the term means to miss/ this could also indicate to be at fault, failure to perform a duty or to be lacking. Schoonenberg (1965:1) specifies that the prefix “mis” in English conveys a moral and ethical meaning like misconduct, misbehaviour, and misdeed etc. Thus the moral meaning of the term *hātā'* is the failure to meet the demand of the law or statute deliberately or involuntarily, also the falling short of the expectations essential in certain relationships (Alexander & Baker, 2003:765). In the OT the terms *hātā'* and ἀμαρτάνω mean to sin against Yahweh, this implies an “inner injustice or guilt, and a rebellion or offence against God” (Schoonenberg, 1965:2). That is why Anderson (2009:4) argues that the intrinsic nature of sin is disobedience, and that this act is clearly explained in the account of the fall of man in Genesis 3. He indicates that to gain a good understanding of sin (missing the mark) and forgiveness, it becomes indispensable to explore the metaphors in which these two concepts are based. .

2.3.2 Metaphors for sin

The concept sin changes overtime, it does not have the same meaning from the book of Genesis to Revelation (Anderson, 2009:6). For that reason to understand how the word sin progressed over the years Anderson insists that it is imperative to grasp the nature of its metaphors which

are the essential features on which the concept sin is based. For example the Pentateuch which is the foundation of the whole Bible presents three metaphors for sin. First of all *sin as blemish* is seen in the purification rite on the day of atonement such as recorded in the book of Leviticus 16:30 and in many other passages. Sin is considered as an impurity or a blemish, sin is therefore understood as the opposite of holiness and cleanliness (Alexander & Baker, 2003:769). Secondly, as Alexander and Baker (2003:760) assert, *sin as a burden* is understood in the sense of carrying iniquity which implies bearing “the load of guilt, punishment or both”, here the sinner is expected to carry the consequences of his/her sins or God’s punishment. For example Cain complained that his iniquity was a heavy punishment that he could not afford to carry (Gen. 4:13). Obviously sin is portrayed as “a *burden*, a *load* that is carried but that can be carried off or carried away that is, forgiveness” (Alexander & Baker, 2003: 770). Finally, *sin as swerving from the path*, this metaphorical expression indicates that to sin is to wander or to deviate from the right path. There are many examples in the Scriptures that show that to sin is to go away from the ways of the Lord (Ex. 32:8; Deut. 9:16).

Another metaphor for sin is *a debt to be repaid*. This came as a replacement for sin as burden that dominates the writing of the OT. Anderson (2009) elucidates that the metaphor of describing sin as a debt stems from the Hebrew and Aramaic mode of expression in Palestine in the post exilic period. He further emphasises that at that time “the word used in commercial contexts to identify debt became in religious contexts the most common word for sin” (Anderson, 2009:6). This expression came also to influence the writings of the NT. It is clearly expressed in the Gospel of Matthew 6:12 where Jesus teaches his disciples to pray in the following terms: “Forgive us our debts, as we have also forgiven our debtors” (:6). Anderson added that the same metaphor (*sin as a debt*) is also illustrated in the parable of “a certain king who wished to settle accounts with his slaves” (Matt. 18:23-34). It happened that one slave was

not able to pay his debts. For that reason the king ordered him to be sold to compensate for his debts, and he was released because he asked the king for forgiveness. This parable reveals that debt problem is the basis for the emergence of many slaves in Palestine. Anderson (2009) confirms this when he explains that in Palestine if a person became unable to pay off his debts he was sold as a slave and the punishment he suffered was another way of paying his debts. That is why Jesus asked his disciples to pray as follows “*forgive us our debts*” in order to avoid the punishment of becoming a debt-slave (Anderson, 2009).

To illustrate the problem of debt-slave Anderson (2009) considers the punishment of Babylonian exile as a way Israelites paid off his debts. He also argues that when the time of suffering set up for the payment of debt was fulfilled the prophet Isaiah declared: “Comfort, O comfort my people, says your God. Speak kindly to Jerusalem; and call out to her, that her warfare has ended, that her iniquity has been removed, that she has received of the Lord’s hand double for all her sins” (Is. 40:1)¹⁶.

2.3.3 Consequences of sin

Sinful behaviour has very adverse consequences. The starting point of this is first the assumption portrayed in the Scripture (Gen. 19:13; Lev. 18:25) that people “...are accountable to God for their actions” (Alexander & Baker, 2003:770). Alexander and Baker portray the consequences of sinning as two axes, namely “the effects of human sin on the offended person, God; and the effects on human sin on the sinner, the human community and nature”.

2.3.3.1 The effect of human sin on God

Alexander and Baker note that sinful behaviour grieves and disgusts God. A typical example is found in Genesis 6:6 where it says that God was grieved and was in pain to see the increase of

¹⁶ Bible quotations are from the New American Standard Version, unless specified otherwise.

wickedness on the surface of the earth. In Jeremiah 2:5; 3:19 God expresses his indignation at seeing His people going far from Him, also the abomination the Canaanites and Egyptians committed was extremely distasteful in the eyes of the Lord (Deut. 20:15-18). The aforementioned passages give evidence that sin hurts God (Alexander & Baker, 2003:770).

Sinful behaviour profanes the name of Yahweh. To profane the name of God is to treat it with irreverence or disrespect (Tulloch, 1993:1214). The Torah forbids God's people to profane the name of Yahweh (Lev. 22:32). In the book of Ezekiel 36 (21-22) the Lord was concerned that Israel profaned His name amongst the nations. The desecration of the name of Yahweh as Alexander and Baker assert, for example consisted of engaging in pagan customs, mishandling offerings or gifts dedicated to God and defiling the sanctuary by sacrificing children to Molech (Lev. 21:6; 22:2, 20:3). In view of all this Alexander and Baker (2003:771) come to the conclusion that sin is an insult to God.

Sin provokes God's wrath. There are many examples in the Bible where God's anger was inflamed. For instance God wrath flames out when Israelites worshipped the golden calf (Ex. 32:11). Recorded in the Book of Numbers is the incident where God responded angrily to the sin of Miriam and Aaron when they spoke against Moses (Num. 12:9). The Lord was angry when Israel joined in the worship of pagan Baal of Peor (Num. 25:3-4), etc.

In the OT perspective sin in all its forms is subject to punishment, Alexander and Baker refer to this as the principle of retribution. They (Alexander & Baker, 2003) observe that views are varied as to the way God's principle for the punishment of sin functions. The term retribution can be understood as the "divine punishment for human sin that the OT describes as synonymous with vengeance" (Chapman, 2004:176). Koch quoted by Alexander and Baker, argues that there is not a doctrine of the retribution of sin as such in the Old Testament, sin is in itself a punishment (Hos. 8:7; 10:12-13). On his side Westerman quoted by Alexander and

Baker, rejects this view and insists that God punishes sin in a continuous and invasive way. Miller quoted by Alexander and Baker also echoes the same view and emphasises that the prophetic writing makes a clear distinction between sin and judgement, and this shows that God plays an active role in punishing sin. It is worth mentioning that the divine retribution in the NT is the continuation of the OT but strengthened as Chapman (2004:190) puts it “Christ becomes the primary object of God’s retribution”.

2.3.3.2 The effect of human sin on the sinner

It should be noted that the permeation of sin in the world has created harmful consequences for the human race. First of all as Alexander and Baker stress, sin generates a sense of alienation or isolation. They further emphasise that the state of being alienated is clearly seen in the tale of Cain’s judgment “you shall be a vagrant and a wanderer on the earth” (Gen. 3:24). It is within the framework of the alienation sin causes that Grenz (1994:268) understands that God’s desires His people to participate in the community of God by being in relationship with one another, and that in doing so we participate in the family of God. He emphasizes that sin prevents us from living according to this plan. That is why he insists that the fundamental consequence of sin is the loss of community. By this we understand that sin is therefore very destructive, it destroys the community, our relationship with God and others, the image of God in the sinner, affects the environment (Rom. 8:19-22), and distances the sinner from others, and from God (Grenz, 1994:269).

Secondly, sin which implies missing the mark brings guilt. In fact “guilt designates the condition or state of a person who has acted wrongly; it stands between the act of sin and punishment” (Alexander & Baker, 2003:768). In this case as Alexander and Baker underline, the sinning agent (whether individual or community) experiences the feelings of culpability. They specify that this can be heard in the confession such as “I have sinned” (Num. 14: 40;

21:7; 22:34). Grenz (1994:270) also understands the reality of sin and uses the legal metaphor condemnation to refer to the guiltiness of sin. He states that because of the sins we commit we are in condemnation before the almighty God (John 3:18). The researcher believes that guilt can be a positive sign if it can lead the sinner to repentance in order to receive forgiveness.

Thirdly, sin causes shame. The Bible says in Genesis 3:10 that Adam and Eve in the Garden of Eden were naked but they were not ashamed until they committed sin, then they hid themselves from the presence of God. By this we understand that shame is one of the consequences of sin, shame is therefore a sense of dishonour that is substituted for guiltlessness (Alexander & Baker, 2003:435). Alexander and Baker insist that the fundamental obligation of the people of God was to honour God by keeping His commandments and that as a result God would also honour them, but breaching God's Law was a sign of dishonour to God and exposed His people to shame and disgrace. In the words of Alexander and Baker (2003:435), "Transgression of law was thus presented as a grave threat to Israel's national honour". The good news is that there was provision (by way of sacrifices) for remedying the sins of those who unintentionally dishonoured God (Lev. 4:2-3), but there was not restoration for the intentional sinner except by means of his annihilation (Alexander & Baker, 2003:435).

Finally, sin in all its forms attracts divine punishment. According to the Scripture the punishment for sin occurs in different forms and also it entails applying the covenant curses which are the consequences of God's anger (Alexander & Baker, 2003:772). The following is the list of curses Alexander and Baker outline; plagues (Lev. 26:14-39; Deut. 28:16-68); illness (Deut. 28:22), loss of children and livestock (Lev. 26:22), food shortages (Lev. 26:26), famine (Deut. 28:24, 38-40), defeat by enemies (Deut. 28:25), death (Deut. 28:26), devastation of cities and land (Lev 26:31-33), and the subordination of Israel to other nations (Deut. 28:37; 43-44). But as Alexander and Baker emphasise, the ultimate punishment of sin is physical death (Gen.

2:17). We cannot ignore that sin is also understood as a separation from God. That is why the Bible says that “for all have sinned and fall short of the glory of God” (Rom. 3:23).

2.3.3.3 The effect of sin on the human community

A sinful situation does not only affect the sinner himself, it affects also the human community and nature. Sin disrupts family and community harmony (Alexander and Baker, 2003:773). Examples are the dispute between Adam and Eve after the fall (Gen. 3:12), the enmity between Esau and Jacob (Gen 27:45), and the disputes between Joseph and his brothers (Gen. 37:50). A striking example of the effect of sin on the human community is the unbelief of spies (Num. 14:32-35) which caused the entire Israel community to wander in the desert for forty years. Alexander and Baker also indicate that the breach of God’s commandments led Israel into exile in Babylon. That is why they emphasise that sin destroys families, community cohesion and damages peace. We understand that the wars that different parts of the globe are experiencing are the result of sin. Sin also affects the nature, for example after the fall the ground was cursed, and from that time on it has been producing thorns and thistles (Gen. 3:18) and this makes agriculture a difficult task. Alexander and Baker explain that sin takes place in the realm of the human spirit but it impacts the whole universe. For example Pharaoh’s refusal to free Israelites brought scourges on the whole country of Egypt (Ex. 9:14). The way in which sin damages the environment is emphasised in the writings of the prophets and in the NT (Hos. 4:1-3; Rom. 8:19-21).

2.3.3.4 The broken human image of God

To understand how human sinfulness is linked to poverty it becomes necessary to look closely at the topic “The broken human image of God” that König in De Gruchy and Villa-Vicencio (1994:102) discusses. The main thesis König develops is that “We are relational beings who only come into our own in relationships of love”. He argues that God is love, for that reason

love must be reflected in the intrinsic nature of human beings. Because he adds, love is the driving force behind our relationships, so the lack of love ultimately annihilates our relationships. It is exactly in this sense that it can be understood that the lack of love in a given society can give rise to poverty. But as König clarifies love in all its forms embodies the components of “commitment and caring”. To support this idea, König in De Gruchy and Villavicencio (1994:102-103) quote Karl Barth who refers to love as a “self-giving, a movement away from self towards another, not for the sake of self but for the sake of the other”. To explain his view on the human relationship with God, König considers two concepts namely “*covenant partner and image of God*”. By this he means that “we are created in God’s image to live in a covenant relationship with God”. This argument is very useful to help us understand the Christian transformation development discussed below.

König also argues that “the fact that we are God’s covenant partners implies that we are different from God, whereas the idea that we are God’s image implies that we are somehow similar to God”. Thus in the introduction of his article “The broken human image of God”, König comes to the conclusion that covenant partner and image of God constitute the two main components that enable us to build our perspective on how human beings are connected, hence “We are created to live with God, with other people and with nature”. With regard to the covenant partner König explains that people are called to live in an exceptional relationship with God. To illustrate this claim, he recalls a number of covenants in the Bible: the covenant with Noah, Abraham, Joshua, David and so on.

It is worth noting that the key point König emphasises is the relational nature of the human being with God, nature and other, which is in perfect agreement with Myers’ (1999:87-88) view that poverty is relational. However in order to understand the present situation of poverty in the Congo and in Africa, one also has to look at Rodney’s (2012) book “How Europe

underdeveloped Africa". In his book he discusses the different mechanisms (oppression, exploitation and injustice) Westerners utilised to underdevelop Africa from the slavery period to the neocolonialism period. An explanation can be found in König's article "The broken human image of God" which discusses the ideas of God's covenant and the image of God which establishes the theological framework for understanding the true humanity that is constituted with relationships based on love. But the opposite of this love is sin, thus "Sin is the destruction of these relationships, which results in meaninglessness, alienation and judgement" (König in De Gruchy & Villa-Vicencio, 1994:102-103). It is in that perspective that one can see the link between sinful behaviour and poverty. This reality is also elucidated in the words of Gutierrez (1973) that describe the nature of sin as follows:

Sin is regarded as a social, historical fact, the absence of brotherhood and love in relationships among men, the breach of friendship with God and with other men, and, therefore, an interior, personal fracture. When it is considered in this way, the collective dimensions of sin are considered...Sin is evident in oppressive structures, in the exploitation of man by man, in the domination and slavery of people, races, and social classes. Sin appears, therefore, as the fundamental alienation, the root of a situation of injustice and exploitation (Gutierrez, 1973:175).

Thus Gutierrez points out that sin is widespread, it can be manifested personally and socially. The sins committed against other people is the clue for understanding the root causes of poverty. The oppressive social systems (slavery, colonialism, neocolonialism, and the dictatorship regime) were a reality in the Congo as well as in many African nations in which the rights of many people have been denied. However as König in De Gruchy & Villa-Vicencio (1994:102-103) asserts "Our relationship with God cannot be right if our relationships with our fellow human beings are wrong". He goes on by saying that "our relationship with God and with others cannot be right if we live in sinful structures". He further argues that "sin is not a personal matter, people create structures; and because people are sinners, structures and systems can be sinful as well". König observes that there are good and sinful structures. He asserts that good structures do not necessarily mean a complete absence of sin, sinful facets

can be built, which requires some amendments. But bad structures are inherently sinful (slavery, apartheid) and a completely removal of the systems is required.

The manifestation of sin can be seen in the structures of different political systems (slavery, colonialism, dictatorship, apartheid, neocolonialism) that Africa has experienced. To understand the nature of sin, as König stresses, there is a need to ponder on the nature of human relationships. He argues that people are called to live in relationships of love, and love basically means actions directed toward others. Jesus said there is no “greater love than to lay down his life for others” (John 15:13). In the same vein, Dudley-Smith (1995:155) describes sin in terms self-centredness. He says that God’s commandment is that “We may love Him first, our neighbour next and ourselves last. Sin is precisely the reversal of this order. It is to put ourselves first, our neighbour next and God somewhere in the distant background”.

In the light of the above discussion, it is worth mentioning that the nature of sin is fundamentally relational, it is the result of broken relationships. Sin is therefore synonymous with lovelessness and this influences the cycle of poverty. The good news is that there is a way out of sin which is responsible for the cycle of poverty, and this implies the restoration of broken relationships through the redemptive work of Jesus on the cross. The next section will look at witchcraft and poverty.

2.4 Witchcraft and poverty

Witchcraft and poverty is the subject the least discussed in the development discourse. However witchcraft is an evil force that is found in every African society and its power to harm people cannot be underestimated. Kunhiyop (2008:376) observes that the level of faith of many Christians in Africa is dualistic, in the sense that apart from believing in the almighty God and in Jesus Christ His only Son, they also believe that witchcraft and evil spirits are responsible for all kinds all suffering, sickness and death the people of God are going through. In fact black

witchcraft is not an easy subject to research due to various reasons. Firstly, the phenomenon of witchcraft itself is an obscure and abstract subject to such an extent that it is difficult to know exactly what is happening inside witchcraft. Since witches always hide (they never go out and proclaim that they are witches) they are never identified with accuracy, they are only suspected (De Clercq, 1935). Besides in the African culture it is an offence to call someone a witch publicly, and in many instances people are called witches only in their absence (Haar, 2007:205). In the African tradition it is believed that witches (casters of spells) are responsible for a lot of misfortunes, illnesses, deaths even poverty.

Secondly what makes the study of witchcraft difficult is the fact that, there are not many books written on the subject, this is probably because of the lack of interest in the matter due to the nature of the phenomenon to be studied. The basic knowledge of witchcraft that we have comes from the Bible and the stories told victims of witchcraft.

2.4.1 The concept and nature of witchcraft

Before attempting to define the concept witchcraft it is necessary to firstly say what witchcraft is not. While the French language uses only the word “*sorcellerie*” to interchangeably designate witchcraft and sorcery, some English scholars attempt to make a distinction between the two concepts sorcery and witchcraft. For example Lagerwerf (1987:5) specifies that “the main difference between a sorcerer and a witch is that the former achieves his evil end by magic, whereas the latter (often though not invariably conceived of as a woman) achieves hers by some mystical power inherent in her personality, a power that does not require the help of magic”. Similarly, Kalu (2008:177) understands witchcraft as “the use of human psychic powers to do evil, unlike sorcery, which employs magical incantations, implements, objects, medicine, and other paraphernalia”.

Another possible definition comes from Douglas (1978:1055) who defines witchcraft as an evil which is associated with mystical power. He further asserts that witchcraft is often employed to designate “the use of natural or supernatural powers to coerce or harm others in a way which arouses community concern”. Harr (2007:8) defines witchcraft as “a manifestation of evil believed to come from a human source”. Carol McKinney quoted by Kunhiyop (2008:377) defines witchcraft as “an inherent capacity to exert supernatural influence over another person. This influence frequently causes harm, and it explains phenomena such as breaches in social relations, anti-social behaviour, unexpected occurrences, sicknesses and death”. What is common in the mentioned definitions is that they emphasise the fact that witchcraft is an evil. This portrays the way an African views witchcraft as “the most dangerous form of evil” (Harr, 2007:8), also as the hardest and the most devastating branch of occultism in Africa. In the same vein Kalu (2008:117) explains that witches use supernatural methods to put curses on individuals or families, they are motivated by envy and wickedness. He further asserts that evil forces are spiritual, they do not have human bodies, so they can incarnate in people, animals even physical objects, they can use them to harm people. He also argues that the objective of those evil forces is to bring ruin on individuals and families and prevent them from prospering. It is here that one can see the link between witchcraft and poverty.

Witchcraft can be transmitted from one person to another or it can be inherited, it is part of the traditional belief system and it operates in secret (Nicolini, 2006:21). Nicolini also notes that witchcraft is a very dangerous phenomenon because of its secrecy, invisibility, strength and wickedness. That is why it is difficult to know with certainty what is happening in the world of witches and to identify witches. Yet Nicolini (2006:22) quoted Audifferen who outlines some ways to recognise a witch:

- Inequality in the positioning of the left and right eye caused by an excellent impositioning of the evil eye on the normal eye.

- A witch cannot look into the eyes of a child of God. Her eyeballs will change direction, because the light in the eye of a child of God will put him/her off.
- Predisposition to sexually indiscriminate behaviour
- They are crooked and deceitful
- They are jealous and avid
- They have a strange body smell
- They are revengeful and unforgiving
- There is an inclination toward damage of what is good and beautiful
- They lack feelings of pity and sorrow for someone else's misfortune and love human suffering. They are attracted by blood
- They have a strange sleeping system
- The abnormal palpitation of certain body organs
- They can transform themselves into different forms like a cat, bat, vultures, rats, snakes etc.

Thus Kalumba (2010) describes a witch as a person that has yielded his life to Satan and has opened the door of his life to demons that possess him and instill in him a way of life that is Satanic. He emphasises that the two basic objectives of satanic actions are wickedness and crime. It is in that context that he asserts that a witch is initiated and prepared for the work he must perform to sacrifice human lives to Satan.

Kalumba identifies the different types of black witchcraft. The first type of witchcraft he points out is called *involuntary witchcraft or unconscious wizard*. This type of witchcraft is innate; it is in the constitution of the individual, who is a witch by birth without knowing it (Hulstaert (1983:13). He is being used in witchcraft and does not discern that he is a witch. He can be an adult or a child. Others can take his face to go and bewitch with it. Kalumba warns that there is no a witch as dangerous as that one. In the same way Hulstaert (1983:13) affirms that the unconscious form of witchcraft is conceived as particularly dangerous in the sense that you never know in advance who the author is and who can be the victim? So everyone feels included, it is therefore a public threat that should be uprooted.

The second type of witchcraft Kalumba describes is called *voluntary witchcraft*. In this case as the word says, even his/her conscience recognizes that he/she is a witch or a wizard. This kind of a witch is also called *active or a committed wizard*. He/ she has already devoted his body,

soul and spirit to witchcraft. In the words of Hulstaert “Voluntary witchcraft lies in the wrong will, or malice of the heart, which is externalized by words and actions”. Kalumba (2010) reveals that Satan infiltrates these committed witches even in churches for the only purpose of destroying. This calls for the church of Africa to have discernment.

The third witch Kalumba identifies is called the *blood wizard*. As the word says such a witch has got witchcraft in the blood. He/she is a witch that can create things. For example if he impregnates a lady that child will be born with witchcraft, or if she breastfeeds a baby that baby will automatically be initiated to witchcraft. Kalumba also specifies that one of the signs by which to identify a baby that has been initiated to witchcraft is as follows: the child will not develop normally only the head will grow big, he will begin to suck much and his mother will grow thin, because the child will not only suck milk but also blood.

2.4.2 Traditional beliefs about witchcraft

Witchcraft is an undisputable reality in Africa. To prove the existence of witchcraft Kunhiyop (2008:378) mentions three things that sustain the belief in witchcraft in Africa: first of all the number of stories Africans hear on a daily basis from all categories of people, young and old, from the educated and uneducated. In addition almost every family in Africa knows stories about witchcraft. Secondly, the confessions of witches themselves and the testimonies of the victims of witchcraft. All this shapes the conviction of an African that witchcraft is an undeniable social fact. Belief in Africa is so strong that any evil, misfortune or death for which nature or religion fail to provide a satisfactory explanation, is attributed to witchcraft (Kunhiyop, 2008:378). This reality is also echoed by Igwe (2004:72) when he notes that the belief and practice of witchcraft is widespread on the African continent. He goes on by saying that witchcraft belief is imbedded in the thinking, perception and it influences the lives of Africans at all levels of the African society. According to Opoku (2002:108) witchcraft is a

scourge that has ravaged the African continent for generations and has destroyed many families. He specifies that some anthropologists and missionaries had a wrong perception of witchcraft in Africa and thought that it is a superstition that will disappear with education.

This attitude according to Lagerwerf (1987:14) is a reaction against the brutal and cruel treatment inflicted on accused witches in Europe which obliged missionaries to adopt an attitude of protection towards witches in Africa. In fact belief in witchcraft flourished in Europe during the modern period, but declined during the reformation period because of the persecution of witches by the Roman Catholic as well as the Protestant churches (De Villiers, 1987:42). De Villiers also indicates that during “the sixteenth and seventeenth centuries an estimated 500 000 persons accused of being witches were burnt to death” (:42). He further states that this harsh treatment contributed a lot to the decline of witchcraft belief in Europe and particularly when the church proclaimed that belief in witchcraft was a heresy. It is worth mentioning that the weakening of witchcraft belief does not mean that the practice of witchcraft was completely eradicated. There is evidence that witchcraft is still practised in Europe and in America. Books on how to practise witchcraft are being published, courses on witchcraft are being offered for example at the University of Alabama, New York and other schools, witches are proclaiming themselves in interviews on radio and television, and many articles are being published in daily newspapers (Zuck, 1971:352). The fact is that witchcraft cannot be eliminated through formal education or legislation as Europeans think, it has a moral and spiritual dimension (Haar, 2007:8). That is why Europeans missionaries failed to face the reality of African belief in witchcraft and dealt with the problem of witchcraft ineffectively (Lagerwerf, 1987:16).

Unlike the diviner who is accepted in society and to whom people resort to solve the problems created by witchcraft, witches are considered as enemies of society, they are feared because

they possess destructive power. As already mentioned witches are not easily identifiable, they hide themselves, they look like ordinary people, and sometimes they even pretend to be kind, hospitable, friendly, and sociable, but it is mostly at night when everyone sleeps that they act like hungry wolves and commit a lot of wicked deeds (Niehaus, 2001:115). As noted above witchcraft does exist and “witches are real and present everywhere, but invisible” (Niehaus, 2001:114). Traditional belief in witchcraft is based on the idea that the disease and death of young beings are fundamentally abnormal, they are caused by malicious actions of witches (Lagerwrf, 1987:6). Thus witchcraft accusation is the source of many conflicts in families in Africa. Sometimes people resort to a witch doctor or a diviner to solve the problems created by witchcraft.

The belief in witchcraft as Kunhiyop (2008:380) indicates, raises serious philosophical questions when one refers to metaphysics and epistemology, the two disciplines that study the phenomenon of witchcraft. For example as Kunhiyop asserts, the metaphysics seeks to find out if the eating of human flesh and the drinking of human blood witches are accused of is literal or metaphorical. Some believe that it is not physical, it is rather spiritual. The truth is that it is difficult to know with certainty whether witchcraft is situated in the invisible world, but witches themselves testify that they eat real human flesh and drink real human blood. Yet Kunhiyop comes to the conclusion that stories and confessions about witchcraft do not substantiate the reality of witchcraft but they only affirm the existence of witchcraft belief. He reasons that these stories and confessions can be misleading, we as Christians cannot based our understanding of witchcraft on stories, but on the Scriptures. Similarly Nicolini (2006:27) endorses this view and asserts that it will be wrong to consider the confessions, testimonies of witchcraft and beliefs as the truth about witchcraft. He states that some people may testify to things they never did since it difficult to verify the information they give. Others can testify to

witchcraft out of fear and so on. It is the view of the researcher that we need to be cautious and critical when we listen to witchcraft confessions and testimonies. Not all the stories about witchcraft are false, they reflect some of the realities the African communities live on a daily basis.

2.4.3 The Biblical perspective on witchcraft

2.4.3.1 Witchcraft in the Old Testament

Witchcraft is not a new phenomenon it is very old, even when Jesus came on earth He found witches and He left them. Witchcraft originates from the devil who sends his power to individuals. Some commentators believe that the first man that received the satanic power is Nimrod, the son of Cush, who was inspired to build the Tower of Babel. However the construction of the Babel Tower was against the will of God (Gen. 10:3-10). It happened that following the generation of Nimrod people worshipped idols, satanic cults originated during that generation. That is why God chose Abraham to father of a nation that was set apart.

It should be noted that the Old Testament speaks very little of witchcraft. However it records the supernatural power of the magicians of Egypt and of Babylon (Zuck, 1971:353). For example Pharaoh summoned the magicians of Egypt to have the dream that troubled him interpreted (Gen. 41:1-8). Nebuchadnezzar did the same (Dan. 2:2) but in both cases the magicians were unable to interpret the dreams, the dreams were far beyond their understanding.

The word “*witch*” in the OT comes from the Hebrew word *kâshaph* which means “to whisper (a magical spell), to use songs of magic, to mutter magical words or incantations, to enchant, to practise magic, to be a sorcerer, to use witchcraft” (*New American Standard Bible*, 1977:1737). The word witch or witchcraft occurs at least six times in the OT (Ex. 22:18; Deut.

18:10; 2 Kings 9:22; 2 Chron. 33:6; Mic 5:12; Nah. 3:4). Although the Ten Commandments do not mention witchcraft, they condemn murder, lies, vengeance, theft, acts perpetrated in connection with witchcraft (Ex. 20), but the practice of witchcraft is strictly condemned in the OT. It is stated in Exodus 22:18 that, “you shall not allow a sorceress to live”. This was the verse used in the seventeenth and eighteen centuries to justify the burning of witches (Bretherton, 2005:145). In fact the OT needs to be interpreted in the light of the New Testament. There are passages in the New Testament that prohibit the same practices of magic but no death penalty is mentioned. Thus Exodus 22:18 needs to be studied carefully in the light of the New Testament. Certainly the OT prohibits the practice of witchcraft in all its forms (Lev. 19:31, Lev. 20:6-7; Ex. 22:18). The prohibition is reinforced in Deuteronomy 18:10-11 in the following terms: “Let no one be found amongst you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who consults the dead”.

2.4.3.2 Witchcraft in the New Testament

The New Testament reveals the same practices of magic as the OT and disapproves them. The Greek word for witchcraft is *φαρμακεία* which means the occult, sorcery, witchcraft, trances, magical incantation with drugs, etc. (Zodhiates, 1992: 1437). For example in Acts 8:9-11, Luke speaks of Simon the magician who astonished the people of Samaria with his magic arts. There is an example of people who abandoned sorcery and other malicious practices in Acts 19:18-19 to follow Christ. In Galatians 5:20 Paul associates witchcraft or sorcery with the works of the flesh. He even describes those who abandon the faith as bewitched people (Gal.31). Revelation 18:23 warns that the practice of witchcraft will be on the increase in the last days that will precede the return of our Lord Jesus Christ, practically in the following terms: “And the light of a lamp will not shine in you any longer; and the voice of the bridegroom and the

bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by the sorcery". Revelation 9:21 confirms the intensification of witchcraft practices in the end times when it stipulates that "the survivors of the plagues during the great tribulation did not repent of their murders nor of their sorceries nor of their immorality nor of their theft".

In his study of the practice of witchcraft in the Scriptures Zuck (1971:359) points out four characteristics of witchcraft. Firstly he emphasises that witchcraft is demonic, it opposes all that is godly. Secondly witchcraft is deceitful, and thirdly witchcraft causes deterioration and is destructive. Lastly, witchcraft is condemned. Zuck (1971:360) comes to the conclusion that although witchcraft draws its supernatural powers from demonic forces, God's power is far greater. For that reason he advises those who find themselves oppressed by the power of witchcraft or magic, to obtain deliverance from that burden through faith in Christ.

2.4.3.3 Christians and witchcraft in Africa today

Kunhiyop (2008:382) observes that belief in witchcraft and the fear of being bewitched is intensifying amongst Christians in Africa today for various reasons. First of all he blames some contemporary church leaders and particularly expatriate missionaries of failing to deal effectively and theologically with the issue of witchcraft (by explaining the ultimate cause of misfortune, sickness and death) but dismissing it as a pure superstition. Consequently Christians find the explanation of the misfortune, sickness and death in the worldly or demonic doctrines rather than seeking explanation in the Scriptures. Another factor Kunhiyop emphasises is that many Christians have not experienced internal transformation and are still attached to traditional beliefs. Ignorance of the Scriptures amongst Christians is also an aspect that increases the number of witchcraft-related beliefs. Kunhiyop also blames the fragmentation of the traditional structures and values (the collapse of the elders' authority) for

what is happening. Formerly there were mechanisms that could control and limit the damage done by witches. To this can be added the fact that the third wave of Pentecostalism over emphasised exorcism and deliverance from evil spirit.

Lagerwerf (1987:18) indicates that witchcraft in Africa is considered as an anti-social evil, a phenomenon that threatens people's health and well-being and disturbs social relations, especially within the extended family. Since witchcraft is an evil like any other evil, it originates from human sinfulness, as such it destroys relationships with God, nature and others in the society and leads to vanity, isolation and judgment. As already mentioned, human beings are relational and the driving force of those relationships is love. Sin opposes love, it terminates our relationships with God, nature and others. It is exactly at this point that one can see the link between witchcraft and poverty. This strengthens the point emphasised above that witchcraft is an evil. It finds its source in human sinfulness and lovelessness, which results into broken relationships.

In his study of witchcraft and development, Luyaluka (2009) argues that witchcraft prevents development. He begins by pointing to the fact that the development of a society depends on several factors, but it always involves the evolution of the mentalities of individuals in society. Witchcraft today is a plague that prevents the positive evolution of mentalities in the area where witchcraft prevails. For that reason he argues that witchcraft is an obstacle to development in African societies in general and in the Congo in particular. It is true to some extent, that superstition stops some people from making progress as they fear being bewitched. He goes on by saying that today, obvious signs of alarm coming from the church show the failure of the church to curb a phenomenon the identify of which it cannot identify which it does not always identify , although it clearly perceives its negative impact on the development of the society. He further reasons that the harmful effect of witchcraft on the development of Congo society

is also seen in recent phenomena such as street children, who in most cases are found outside of family structures following the fact that their parents were accused, with reason or not, of practising witchcraft.

The fear of witchcraft is a crying evil that plagues the social fabric and hampers valuable attempts to improve living conditions. The religious world that was supposed to provide a viable solution to the problem in question is now overwhelmed by the problem of witchcraft and it is not always able to identify the contours thereof. He finally concludes his article by stating that witchcraft is always a factor of underdevelopment that destroys the social fabric, because the objective of witchcraft is essentially to destroy, and to dominate. Thus to come to the rescue of those who are victims of witchcraft in one way or another and of possessed people, Lagerwerf (1987:44) proposes three steps namely, pastoral counselling/psychotherapy, prayer and exorcism. Concerning counselling for witchcraft related problems, Lagerwerf insists that it will help to diagnose the symptoms of bewitchment which “are described as inexplicable, incomprehensible, elusive, leading to the belief in the possibility of the ontological existence of evil, or in the malign power of the devil” and restore the victim to mental health. Prayer may be used together with exorcism. The ministry of exorcism or deliverance is of much importance in Africa. Lagerwerf notes that exorcism has succeeded in bringing relief to some victims of bewitchment where other approaches have failed miserably. For that reason he notes many African pastors have engaged in deliverance ministry, and this has become widespread in most Pentecostal churches. While deliverance ministry has become widespread in most Pentecostal churches Lagerwerf mentions Miller who is skeptical about deliverance on the grounds that it is dangerous. He proposes an alternative way of dealing with bewitchment-related problems that is more biblical, than exorcism. Miller points out that often every misfortune is attributed directly to the devil and to his human accomplices and he calls

this an exaggeration. It is true that there might be some exaggeration but this will not invalidate the necessity of deliverance in the lives of demon possessed people.

2.5 PERSPECTIVES ON DEVELOPMENT

2.5.1 Introduction

Development is a concept which is secular in origin and which emanates from the West after World War II, it was built on the experiences and the influences of European history and was nurtured by capitalism and the industrial revolution (Black, 1991). It is worth mentioning that development in a society is an on-going process. It has no precise meaning or generally accepted definition (Black, 1991). Yet Rodney (2012:3) understands development at two levels namely development at the individual level and the development of social groups. At the individual level development he asserts that development “implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility, and material well-being. At the social level, therefore, development entails an increasing capacity to regulate both internal and external relationships”. Coetzee (2001:119) on the other hand, emphasises that development in a society “refers to action plans and strategies, and programmes aimed at improving the situation of so-called less developed or underdeveloped countries”.

The absence of consensus amongst practitioners concerning the nature and definition of development has given rise to the emergence of competing schools of thought called paradigms or communities of scholars (Bauzon, 1992:35-36). Each paradigm or approach to development has its weaknesses and strengths. But the purpose of these paradigms is economic and social transformation that will lead to progress within countries and improve human well-being. They seek to demonstrate that development can restore the dignity of a nation or of a human being (Thirlswall, 1972). It is clear that the term development is used exclusively to designate the

economic processes that lead to growth in a society. It is in that perspective that the economic development of a society is understood as the increase of the members' capacity to solve the problems of the environment, and this depends on three things, the understanding of the laws of nature, utilisation of those laws, the organization of work (Rodney, 2012:4). But Rodney observes that since the origin of the human race each society has experienced human development. Yet he acknowledges that although all societies experienced development, the degree of development differs from one continent to another depending on the environment where human groups evolved and on the superstructure (social relation, forms of government, patterns of behaviour, and systems of belief) of human society.

It is clear that each social group achieved development in one way or another. Now why is there underdevelopment in some countries particularly in the third world nations? In this regard Rodney (2012:5) underlines two facts, first of all underdevelopment does not mean that there is no development at all, but underdevelopment lies at the level of comparison with developed countries due to the fact that some social groups have made more progress by producing more wealth than others. Secondly, Rodney emphasises that modern underdevelopment is the result of "exploitation of one country by another". He further asserts that all the countries of Asia and Africa called underdeveloped were exploited by Western powers. That is why he insists that the current underdevelopment the world seems to be concerned about is nothing other than the result "of capitalism, imperialism and, colonialist exploitation". For example the reason King Leopold II advanced at the Berlin conference for colonizing Africa was "to bring civilization to primitive peoples who have so far been unable to develop by their own means from the stage of savagery in which they have stagnated for centuries" (de Vleeschauwer, 1943:4). But as will be discussed in Chapter three, King Leopold II's rule in the Congo turned out to be exploitative and oppressive of native people and culminated in the massive violation of human

rights Thus the development or underdevelopment of countries is measured by the gap between incomes per capita (Rodney, 2012). As will see it later in this chapter, full development can take place only if we address both material and spiritual aspects of human life. Some dominant approaches to development will be discussed next.

2.5.2 Development theories

2.5.2.1 Modernization theory

Modernization theory was the most popular school of thought during the period between the Second World War and the end of 1960s, a period which was marked by the emergence of capitalism and the advance of technology (Coetzee, 2001:27). The purpose of the modernization theory as Coetzee states, was to offer a theoretical framework which would provide a guideline to the countries of Africa, Asia and Latin America which had acquired independence and which wished to achieve development. This theory suggested that underdeveloped nations can be brought to development by following the procedures of development used in the developed countries. According to this theory developed countries could help developing nations to learn from their experience. In this way it would be possible to achieve equal development.

Raphley (2002:15) indicates that modernization theorists were concerned about identifying the conditions or variables which boosted development in the west, and identifying gaps in the third world. He goes on by saying that this seems to be logical although the conclusions derived from this study were varied. For example he argues that some explain that the conditions that advanced development in the first world are lacking in the third world because of a simple lack of capital. He points out that others are of opinion that third-world peoples lack the spirit of entrepreneurship. He observes that by the mid-1960s and 1970s, it had become obvious that the development strategies formulated by the modernization theory were not working, it was

noticed that those strategies did not reduced poverty but rather deepened the economic crisis. It is in that perspective that Bauzon (1992:38) argues that the advocacies of the modernization theory were not applicable in the underdevelopment nations whose circumstances were vastly different owing to immense changes in technology, culture, and social make up. He summarizes some factors that contributed to the failure of the modernization theory:

- The mistaken belief that all societies follow a unilinear path of development;
- The assumption that development is primarily a function of endogenous factors;
- The assumption that the state is a reflection of a community-wide consensus and teleological orientation, which ignore conflictual processes;
- The alienation and disaffection of a large part of the population from the political system; and
- The rise of revolutionary movements in much of the third world that reflected the above-mentioned alienation and disaffection (Bauzon, 1992:38).

The failure of modernization theory gave rise to the dependency theory.

2.5.2.2 Dependency theory of underdevelopment

The dependency theory arose in the 1960s as a reaction to modernization theory, and it was articulated by prominent economists and social scientists of Latin America (Coetzee, 2001:68). Unlike the modernization theory that looks at the internal factors of a country, the dependency theory according to Coetzee stresses the impact of external factors on the third world economies. He indicates that the theory considered the world as divided into two blocs; a core nation and poor nations. He argues that a core nation dominates poor nations for a number of reasons amongst which a source of raw materials, an essential outlet for investment and cheap labour, and as markets for manufactured goods. For that reason the theory held that the primary cause of underdevelopment of periphery countries was the link with the core nations (Bauzon 1992:42). The key argument in this theory is that the socio-economic dependency generates underdevelopment (Burkey 1993:28). That is to say that rich nations do nothing to assist poor nations to develop, instead they are just enriching themselves by exploiting the natural resources found in poor nations (Bauzon 1992:42). As a result wealthy nations progress and

become richer and more developed while poor countries do not advance. To remedy this deficiency and allow underdeveloped nations to develop, dependency theorists advocated that poor countries must break their ties with developed nations and pursue internal growth. Rodney (2012) in his book *“How Europe underdeveloped Africa”* reaches the same conclusion and advocates the break with the system that is responsible for the underdevelopment of Africa.

Nevertheless Burkey (1993:28) indicates that several governments emerged which were deeply influenced by the dependency theory, but they are still largely subordinate to the core nations. The reason behind as Burkey asserts is that the dependency theory has been seen as inadequate in the sense that it puts much importance on the external obstacles to development rather than the internal. Another reason is that it emphasises the economy rather than the social or cultural relations (Peet & Hartwick, 1999:111).

It is worth mentioning that the causes of underdevelopment should not be seen from one angle. External and internal causes of underdevelopment must be considered for lifting up the weaknesses and fostering development. As noted above, although the dependency theory was found inadequate, Bauzon (1992:45) argues that it continues to offer a viable alternative to an understanding of underdevelopment in the third world. The decline of the dependency theory led development writers to consider the world theory system as an alternative strategy for development.

2.5.2.3 World system theory

The world system theory appeared in the 1970s, and it was initiated by Immanuel Wallenstein in response to the criticism of the dependency theory and it is seen as a distinct theory as well as an alternative to the dependency theory (Robert & Hite, 2000:14). According to Robert and Hite, the world system theory has been criticized for being too focused on the economy rather

than on the cultural, military, information and political dimensions, and because it does not allow sufficient space for development to occur. This takes us to the basic need approach.

2.5.2.4 The basic needs approach

The basic needs approach to development is a theory that was also promoted in the 1970s, it has been adopted by the international development policy-makers such as the International Labour Organization in 1976 (Burkey 1993:3). According to Farooq (1988:36) this theory was based on the observation that the impressive economic growth of the less developed countries in the 1960s did not necessarily eliminate poverty. Rather it is associated with an increase of absolute and relative poverty, inequality, unemployment, and wide rural-urban imbalances. For that reason Farooq (1988:36) asserts that proponents of economic growth felt the need to shift from a purely growth-oriented approach to approaches that put as much emphasis on equity as on growth.

The expression basic needs approach has been the object of much debate in development studies. Discussion raged over the definition, identification and classification of human needs. The basic needs approach faced considerable criticism. For example Burkey (1993:31) expressly states that the basic needs approach put much emphasis on meeting the basic needs but it does not explain how those needs will be met. According to Farooq (1988:364) the basic needs approach is inadequate in the sense that it fails to explain how the economy can move from the level of meeting basic needs and what happens if these needs are not met.

It is clear that all development theories and strategies discussed above and which prevailed in 1970s and 1980s are applied on a macro-level that is to say development at the national or regional levels. They can be considered as embryonic theories of globalization that will be discussed in Chapter 5. Interestingly Christians and missions always depend on the micro-economic development policies in order to bring about change without ignoring the global

economic policies (Winter, Steve & Hawthorne, 1999:589). In the next section development at the micro-level will be discussed.

2.5.3 Development at the micro-level

Development is the aspiration of many people in different parts of the world particularly in the third world countries. State bureaucracies are oriented to its achievement, multilateral agencies spend huge sums of money trying to produce it and non-governmental organizations are set up to deliver it (Hulme, 1990:3). Burkey (1993:35) in his analysis of development theories identifies key areas of development on the micro-level, namely human development, economic development, political development and social development that are likely to gradually bring changes and transformation in a community over a period of time. He further asserts that this will evidently necessitate the use of physical, financial and human resources from internal or external sources.

2.5.3.1 Partnership-building approach to development

Partnership is not a new concept in the development field. It has been in use for many years around the world as one of the strategies to address the problem of underdevelopment in various countries. In recent years the practice of partnership has expanded greatly and has been considered as the key element that bridges the gap between the developed and the underdeveloped and between the rich and the poor (de Gruchy & Koopman, 2008), it has then become a global aspiration in different sectors. For example, as noted in Chapter One, the eighth MDG is about developing a global partnership for development. In reaction to slavery, colonization, and neo-colonialism that contributed to the impoverishment of Africa, African leaders have in recent years also come up with a new programme called New Partnership for African development (NEPAD) in order to heal the wound of its past and promote common development (Marie, 2004).

The concept partnership implies the cooperation or association of two or more people between different parties to advance mutual interests (Petry, 1994). The key element to build partnership as de Gruchy and Koopman (2008) emphasise, is mutual trust and faith between partners. They outline certain conditions that development scholars advocate in order to achieve a successful partnership:

- Realizing that we cannot do development alone, therefore we need to cooperate
- There should be reciprocity or mutuality as a guide to approach partners
- The capability of the institution should be identified
- the contribution to cooperation should be balanced
- The common and individual goals must be addressed with flexibility
- There should be an exchange of ideas and resources will necessitate a good communication system.
- Should be an exchange of profit or resources
- Partnership should be intended or nurtured to exploit competitive benefit
- Partnership should demonstrate tri-party relationship between organizations from society, state and market.

It is clear that the purpose of partnership is to share ideas, information, and resources in order to participate effectively in the transformation of the world (Winter, Steven, & Hawthorne, 1999). Although partnership is a concept that is in vogue nowadays in contemporary development discourse, self-interest is still a potential hindrance (de Gruchy and Koopman, 2008). For example the colonial and post-colonial partnership between the West and Africa was unequalled and was based on self-interest and contributed a lot to the impoverishment of Africa. As mentioned above, to remedy these deficiencies African leaders are in recent years, considering a new partnership for development based on mutual interest. De Gruchy and Koopman (2008:123) outline some other obstacles to partnership:

- Race
- Gender
- Culture
- Social class
- Lack of effective communication
- Lack of sustained funding to maintain the partnership
- Lack of continued involvement of partners
- Lack of knowledge and also understanding of the reality of each partner's world

- Difficulty in aligning the financial strategies and expectations of different partners
- Different leadership styles and roles

From the biblical perspective the word partnership comes from the Greek word *koinonia* which has been translated as partnership or fellowship (Winter et al., 1999). The idea behind the word is companionship. According to de Gruchy and Koopman (2008) partnership can be understood first of all as a relationship between God and his people on the basis of the covenant and the help of the Holy Spirit. They reflect on Ecclesiastes 4:9-12 and assert that the source of partnership is spiritual. Petry (1978:710) supports this view when he states that God is the initiator of partnership on the basis of his love, as stipulated in John 3:16. In the Pauline literature *koinonia* has two facets, first it refers to partnership in sharing the gospel (Phil. 1:12) which implies the work of evangelization. Secondly, *koinonia* is to sharing grace of God (Phil. 1:7) which is given by the spirit in order to accomplish God's work (Petry, 1978:710).

The gospel clearly reveals that we are called into partnership with God through Jesus Christ to participate in the community of faith which is the Church, and to be part of God's mission and by relating to one another in Christian fellowship (Petry, 1978). Petry came to the conclusion that our partnership is commanded by God Himself through Jesus Christ. As believers we need to express obedience and partner with God to share the gospel and work for the transformation of the world. De Gruchy and Koopman (2008) assert that partnership constitutes an effective strategy for development and can reduce spiritual and material poverty if the ethical requirements such as love, trust, respect fairness and justice are presented. They outline some principles that will help create a sound partnership:

- Transparency
- Accountability
- Pro-poor/equity
- Financial sustainability
- Specificity
- Empowerment and ownership

- Trust and mutual respect

The lesson drawn from this discussion is that partnership is important in development. We cannot develop in solitude, we always need the help of others. But we need to acknowledge that it is not easy to build up a partnership. The main challenge is how to merge the responsibilities and contributions of each partner in order to achieve sustainable development (de Gruchy & Koopman, 2008).

2.5.3.2 Perspective on entrepreneurship

Entrepreneurial activity plays a major role in the economic development of a country, it fosters growth (Nieman & Niewenhuizen, 2009). In recent years entrepreneurship has emerged as an academic discipline, and it has become an interesting field of enquiry in management sciences. In fact the word *entrepreneur* originates from French in the seventeenth century, it derives from the root verb *entreprendre* which means to undertake (Dawood & Bowler, 1995). The French verb *entreprendre* (undertake) refers to an individual who takes the risk of undertaking a new enterprise (Kaplan & Warren, 2007). An entrepreneur is therefore someone who takes the initiative to create an idea out of nothing in order to bring about change and improve his living conditions or those of others.

Bornstein and Davis (2010) make a distinction between social and business entrepreneurship. They indicate that social entrepreneurs seek to bring about social change in a given society, by addressing some urgent social issues that are mismanaged or simply ignored. On the other hand business entrepreneurs as the word indicates, focus on maximizing profits or investment, in such a way as to bring satisfaction to customers and to provide significant work to employees. Bornstein and Davis specify that the contemporary world needs both kinds of entrepreneurs in order to address the challenges it faces. They further insist that in both cases for an entrepreneur to be successful, requires vision, organization, building and marketing. They also state that

over the years entrepreneurs portrayed the following qualities which are also important for contemporary entrepreneurs:

- Having courage despite hindrances
- Adapting to the eventual change of environment and competition
- Being prepared to take risks
- Having the highest self-assurance in one's ability
- Having the aptitude to recognise business opportunities

On the other hand Dawood and Bowler (1995) emphasise more creativity, innovation and being an agent of change as the key to successful entrepreneurship, they argue that the reason many people are unable to start up their own business is because they do not have the spirit of creativity. In other words they are unable to initiate something new that does not follow the established standard. From the theological perspective Rush (1983:13) defines creativity "as the making of something new, or the rearranging of something old". In fact creativity is not something that can be learnt at schools, it is an intuition that we are born with can only be improved and developed over time and through a lot of practice (Dawood & Bowler, 1995). Rush (1983) confirms this reality when he states that all people are creative. He argues that creativity is not a special gift or talent that certain people possess or a special training people go through. He further maintains that encouraging human creativity is the most effective way of increasing individual and organizational productivity. When creativity is properly used it can produce extraordinary results. It can help find solutions to organizational problems and a better ways of accomplishing a task (Rush, 1983:16-17). Thus there is a relationship between creativity and innovation, it is believed that creativity leads to innovation.

The biggest difficulty entrepreneurs experience is with regard to acquiring funding to run their projects. It is easier for business entrepreneurs to raise money, they can use the existing financial institutions to acquire debts. But social entrepreneurs on the other hand run social

organization such as NGOs and they depend on the sponsorship that comes from foundations, humanitarians or government on short term (Bornstein & Davis, 2010).

Thus we understand that entrepreneurial activity is one of the strategies for success in the field of development that will help to address the challenges of poverty and its related problems that are dehumanizing millions of people around the world. To be successful in entrepreneurship there is a need to develop creativity and innovation. It is also important to draw up a business plan for any philanthropic activity. It is also imperative to find a source of finance to implement the ideas. To keep those ideas running smoothly, it is important to acquire entrepreneurial leadership skills.

2.6 THEOLOGICAL PERSPECTIVE ON DEVELOPMENT

The theology of development is a very recent approach. It originated in the concern of the churches to find solutions to the socio-economic problems the Third World is facing in the post-colonial era (Peter, 1993:54). Accordingly, the theological discussion on development mainly revolves around three points: the motivation for development, the goals of development and the methods of development (*Consultation on theology and development*, 1969:65).

2.6.1 Motivation for development

The motivation for development, according to the *Consultation on theology and development* (1969:66), can be understood in two ways: firstly “as ideological presuppositions which determine the policies of nations towards development”, and secondly “as moral, economic, and political reasons which motivate individuals or groups such as Christian communities to participate in development”. Development scholars agree that Christian involvement in development is based on Christ’s command to love our neighbour (Sider, 1981:19). In other words love is the core value that should lead any engagement in the work of development.

Speaking of development research as an emerging field in South African Practical Theology, Swart (2008:108) provides the motivation for development by explaining that the increase of poverty in the country is an indication that the old way of doing theology has become inadequate to meet the new challenges. For that reason he emphasises the necessity for the Church to shift to the theology of development which will allow her (church) to be engaged in society and effectively address the problem of poverty. This brings us to the methods of development.

2.6.2 Methods of development

Methods of development imply “all instruments, ways and means by which the goals of development are implemented” (*Consultation on theology and development*, 1969:68). The area of methods of development is subject to controversy. The crux of the tension that divides developers rotates around two things, what to develop and how best to develop. This issue as Peter (1993:57) asserts, gave rise to the emergence of two major schools of thoughts amongst developers, namely the western school and the third world school. He emphasises that the western school of thoughts is characterized by materialistic orientation. He goes on by saying that this school holds that it is the economic condition of the third world that needs to be developed and the best way to do this is by implementing an intense programme of industrialization and urbanization with the financial investment coming from the west.

On the other hand the third world school severely criticizes the western school of thought and states that the industrialization and urbanization has only contributed towards third world poverty and created devastating problem of cultural isolation (Peter, 1993:58). Peter adds that the western model of development presents moral danger for two reasons: first of all “people of the so-called developing countries no longer remain the subjects of their development, but become objects in the hand of developed nations”, secondly foreign aid only creates

dependency and not sustainability, it is the continuation of neo-colonialism. This is true in the sense that foreign aid does not always come free but with so many injunctions on the part of donors, and this constitutes a new form of oppression. Lending money to someone and expecting him to reimburse with an interest rate is not helping at all, it is exploiting the person. Rodney (2012) extensively supports this view, and argues that what seems to be Western help to Africa, it is done so in order in the interest of European.

Sider (1981:45) in his book *“Evangelicals and development: towards a theology of social change”* approaches the issue of methods of development in terms of strategies for development. He made a significant contribution, that for Christian to become involved in development and bring social change, it is not an easy task; it requires struggle. He explains that this is due to the fact that the whole world is in rebellion against God and it is the arena of Satan’s activity. He goes by saying that this struggle is identified in two ways, for the third world it is between the strong and the weak in society; whereas the first world sees it as a fight to master God-given resources in nature. He also claims that in the third world countries Christians have, for that reason, developed programmes and strategies to set themselves free from political, social and economic oppression which are seen as the source of their poverty. But views are divided over the issue of whether Christians can use violence in that struggle. Sider (1981:45) asserts that some consider violence as a legitimate self-defence by the weak in a just revolution, whereas others oppose it and advocate non-violence strategies just as Jesus taught. On the other side he indicates that in the third world many Christians agree that violence should not be an option for Christians because Jesus’ teaching is clear about it. In place of violence Sider (1981:46) suggests some common methods Christians should use in the struggle between the poor and the weak in order to bring about social change in society:

- The Church should clearly take the side of the poor in society.

- The Church should make the poor aware of their rights and dignity as human beings.
- The Church should work for change in the political and economic systems, so that there is room for the poor both to attain and to exercise their legitimate rights.

2.6.3 Transformational development

2.6.3.1 Definition

Transformation as Chris (2003:71) claims is a term that was borne amongst pastors and theologians leaders of evangelical development agencies in 1974 out of intense theological and biblical study. He argues that the latter were concerned with the issue of differentiating Christian involvement in development activities from secular development. In other words he notes that they were trying to work out in the light of the Scriptures, “the relationship between evangelism and social action in the mission of the Church” (:71).

Getu (2002:92) describes transformation as a valued-loaded concept in the sense that the definitions are numerous as such there will be no absolute definition. He observes that the Christian development perspective was poorly developed; it is only recently that many Christian organizations have entered the development dialogue. He further mentions that those Christians organizations made a valuable contribution to the understanding and the promotion of Christian transformation development. Getu is of the opinion that the lack of consensus on the definition of the concept development made it difficult to articulate accurately a definition of transformation. Yet as Bragg in Sugden and Samuel (1987:41) argues that the concept transformation is biblical, it reflects the Christian view for development. Winter et al. (1999:588) explain that the idea of transformation “advocates change in the whole person including the material, the social and the spiritual aspects as well as the economy, the social aspect and the politics of the community”. Thus development can be transformational both at

the individual and social structures level if it meets the characteristics Bragg in Sugden and Samuel (1987:41) outlines in the following terms:

- *Life sustenance*, any strategy for development should meet human basic needs.
- *Equity*, advocates an equitable distribution of material goods and opportunities amongst the people of the world.
- *Justice*, in all relationships and power structures.
- *Dignity and self-worth*, people need to feel valued.
- *Freedom*, the goal of transformation is to liberate people from bondage.
- *Participation*, transformation is meaningful and lasting if people participate themselves in the process of their own transformation.
- *Reciprocity*, progress and social change can be achieved through inter-dependence.
- *Cultural fit*, transformation must always be suitable to the culture to be transformed.
- *Ecological soundness*, transformation must take into consideration the environment.
- *Hope*, transformation requires hope without which change cannot take place.
- *Spiritual transformation*, the true transformation begins in the heart (it implies conversion) before it transforms external structures and relationships in a society.

2.6.3.2 The goal of transformation development

The goal of transformation development according to Getu (2002:93), consists of liberating the poor from the condition of poverty, injustice, deprivation, bondage and moral corruption, and helping them to be self-sufficient. Myers (1999:211) on the other hand, explains the goal of transformational development in terms of changing people and changing their relationships. That is to say to recover the true identity of the poor and discovering their true vocation. He goes on by saying that since our identity and vocation are expressed through our relationships, the transformation will focus on restoring relationships (with God, with self, with the community, with others and with the environment). However, as it has been noted in Chapter 2 (2.6.3), sin is harmful, it is the negative element that breaks relationships. It also mentioned in Chapter 2 (2.3.4) that the idea of transformation advocates change in the whole person including the material, the social and the spiritual aspects as well as the economy, the social aspect and the politics of the community. As Bragg in Sugden and Samuel (1987:39) assert, transformation is then the solution to both individual and institutional sin, it does not take

people out of this world but it changes people and their environments in order to reflect justice and peace.

2.6.3.3 The church and transformational development

The writing of Wallace (2002) offers an important insight on church-based transformational development. He explains that Isaiah 61:1-3 and Luke 4:18 reveal that Jesus was committed to address the problem of the poor holistically as part of His mission. He believes that the above passage contains opinions that reflect the fundamental role of the local churches concerning poverty eradication. He goes on to say that the Acts of the Apostles and the Epistles testify that poverty eradication is an important part of the Church's divine order. This view is also echoed by Nwaoru (2004:1998) when he refers to the passage "*let there be no poor amongst you*" (Deut. 15:4) as a divine order to all human beings to get involved in the divine plan for poverty eradication.

As previously mentioned, the ultimate goal of transformation is change in the whole person, but Wallace (2002:134) makes it clear when he refers to Isaiah 61:1-3 that the greatest agent of change is the Holy Spirit. It should be kept in mind that if the Holy Spirit is absent in that process, transformation will be limited to the physical aspect only. This is the challenge to the church that is called to engage in transformation development.

In fact Wallace (2002:33) notes that it is not easy for the church to run effective development programmes, for two reasons: First of all the hierarchical structure of the church where only the pastor and a handful of prominent members have the authority to make decisions. Also the poor themselves, members of the church and member in the community in which development is to be implemented have a poor understanding of development. Yet Wallace (2002:136) outlines some principles that may help churches to fulfil their divine commission:

- The values of the Kingdom of God should be the basis of all church-based development.
- There should be a clear understanding of the nature of poverty in all its dimensions.
- There is a need to measure the impact of the work of development.
- Effectiveness in transformation development requires church leaders to be open to the broad development community.
- There should be an attempt to find ways of increasing the understanding of different church development programme and the para-church agencies.
- Leaders who have got a heart for people should be recognised
- Humiliation should be accepted in certain situations.

Another important factor to take into consideration when the church engages in transformation development is culture, Chris (2003:73) clarifies that transformation development is deeply rooted in communities. He asserts that these communities are shaped by their culture, hence the necessity of changing the culture in the community if it is not compatible with biblical truth and hinders transformation development. But Chris (2003) claims that it is not easy to change a culture unless people see the value of changing it, because he asserts people live with it on a daily basis and they feel good about it. However we need to recognise that there are sometimes Christian values within a culture that are worth being promoted, for example the African solidarity that is reflected in many cultures in Africa which is unfortunately declining in cities because of industrialization and the mixture of many cultures.

2.7 THE CHURCH AND COMMUNITY DEVELOPMENT

The church is understood as a gathering of people called out of the secular world which is the broader community, to become the community of God. August (2010:44) notes that this idea is clearly expressed in the two words in Hebrew and Greek respectively, qahal and ἐκκλησία, from where the concept Church originates. He indicates that the people called to join the community of God are coming out of diverse sorts of bondages to freedom, and are called to be in communion with God and to build the community of God.

White (1967:371) argues that community development as the focus of Christian ministry is not a new phenomenon, the church in its history has always considered itself as a spiritually motivated change-agency. This view is also echoed by Sivov (2008:214) when he affirms that faith-based organizations have played a significant role in shaping communities. He goes on by saying that this is still the reality in modern society, communities are formed on the basis of religious beliefs that link people together. He also emphasises the fact that churches in many countries were at the basis of the creation of most modern social institutions such as hospitals, schools, retirement homes etc.

Similarly, August (2010:43) in his book *Equipping the saints: God's measure for development* shows that the Church can be an agent that fosters community development, this is due to the nature of the church itself as a building community and its calling is to take care of the poor. He explains that the community finds its basis in the work of Jesus which consists of setting man free from all kind of bondages. He further specifies that salvation should not be understood as being spiritual only or only changing people's lives, but it includes all aspects of human life, "it changes peoples' relationships and living conditions, it alters structures, in fact it changes the world". This shows that the church has a major role to play in community development, as Swart (2008:120) indicates, "because of its identity as a community of faith, and this identity helps the Church to show concern for the poor, also to approach development holistically, based on justice, love and compassion which are foundational to divine calling". That is why White (1967:377) understands community development as part of the church's mission when he argues that mission is viewed as having two basic constituents namely the proclamation of a message and the deliverance of human services.

2.8 CONCLUSION

In this chapter the concepts poverty and development as they relate to the research question, are discussed. It has been noted that due to its complexity the study of poverty and development has been the subject of much scholarly controversy and debate in the social sciences as well as in theology. As a result there is no agreement about the definition of poverty, but a diversity of definitions varying considerably between disciplines, cultures and different historical situations. In addition, it has been identified that poverty can be *a case poverty* when it refers to an individual or a family which suffers deprivation or *community poverty* when it refers to a mass poverty in a given community where everyone is poor.

In the same way as indicated in this Chapter 2 (2.3), the study of the causes of poverty gave rise to various theories such as the pathological theory, the agency theory and the structural causes of poverty theory in an attempt to explain the root causes of poverty. Unfortunately it has been found that there is no agreement on which of these theories is the correct explanation of the cause of poverty. Yet four causes of poverty have been distinguished, namely physical causes, social causes, mental causes and spiritual causes. The latter is the most overlooked in the academic writings.

It has also been indicated that throughout different periods of time evangelical Christians held contradicting views on poverty. Poverty is sometimes seen as an evil to be removed, a sin to be repented, a problem to be managed, or a blessing to all. When we turn to the Bible particularly the OT, it is plain to see that God is very concerned for the poor. Poverty is therefore a condition that God does not want. Laws and regulations were put in place to protect the poor. The OT portrays poverty as a sign of infidelity or an evil created by the elite class of Israel. In Chapter 2 (2.1.4), these two portrayals are discussed, namely an evil to be removed and a sin to be repented of. In the NT on the other hand, the poor are those who have a tendency to total

reliance upon God, those who are destitute and marginalized in Jewish societies, who lack power and influence, who are vulnerable to exploitation by the elite class in Israel. Jesus stresses the need to give to the poor and to provide for them.

In addition it has been said that there are all kind of theories in the field of development studies, but no consensus has yet been reached concerning the nature and the definition of development. Development is about social transformation and the promotion of human well-being. Development can take place at a macro level (national or regional level) or at micro-level (community). Most missions and evangelical Christian's development agencies focus their development activities on the micro-level.

Finally it has been argued that the lack of consensus about the concept development makes it difficult to articulate an accurate definition of transformation. Yet transformational development is a concept that was born amongst evangelicals in order to differentiate Christian involvement in development activities from secular development. Transformation development advocates change in the whole person including material, social, and spiritual aspects.

After completing the general overview of the concept poverty and development in Chapter 2 as they relate to the research question, in Chapter 3 the attention is given to the historical background of the DRC in order to understand the present situation of poverty in the country.

CHAPTER 3

THE DEMOCRATIC REPUBLIC OF THE CONGO: HISTORICAL BACKGROUND

3.1 INTRODUCTION

The present Democratic Republic of the Congo (DRC) was successively called the Congo Free State; Belgian Congo, Congo-Léopoldville, Congo-Kinshasa, and Zaïre. It is a huge country situated in central Africa and it is the second biggest state in Africa after Algeria. The DRC is the only nation in Africa that shares borders with nine countries, namely; the Central African Republic, South Sudan, Uganda, Rwanda, Burundi, Zambia, Tanzania, Angola, the Republic of the Congo and the Angolan exclave of Cabinda (cf. Fig 1. DRC-Administrative Map). The Congo is situated in the heart of Africa. Commentators always say that Africa is in the shape of a gun of which the trigger is in the Congo.

Unfortunately the country has remained less developed for decades despite its countless natural resources, and is ranked amongst the poorest nations in the world. The poverty in which the majority of the Congolese people live is not a mere coincidence. It is rather the rational outcome of historical situations the country has experienced (Gran & Hull, 1979:1). To understand the present day conditions of poverty in the Congo state it is necessary to revisit its history, because the current situation has been shaped by historical facts. Thus this chapter endeavours to provide a historical, political and socio-economic background of the Democratic Republic of the Congo and that of the city of Lubumbashi. The history of the Democratic Republic of the Congo can be divided into three parts, namely, the pre-colonial period, the colonial era and the post-colonial epoch.

3.2 PRE-COLONIAL PERIOD

The Democratic Republic of the Congo has no written records, no ruins that might assist in the reconstruction of its ancient and medieval history, like western African nations have (Clarke, 1962). The little knowledge of the Congo state's early history was finally written down in the sixteenth century when the Congolese society established its first contact with Europeans explorers such as Diego Cão, Stanley, and Livingstone etc. and when these were followed by traders and missionaries (Epstein, 1965:174). The narrative history of the Congo pre-colonial period was for the most part reconstructed thanks to oral tradition. The problem with oral tradition is that the verbal statements may or may not have been quoted accurately.

Therefore it is not very clear who the primitive population of the vast territory of the Congo were. Yet Epstein indicates that the Congo's indigenous population commonly is divided into three groups: Negroes, pygmies, and Hamites. Many historians believe that the pygmies are the first occupants of the Congo. Pygmies can still be found in the equatorial forest. During the second Republic President Mobutu strove to integrate a considerable number of pygmies into the society, particularly in the army. After the pygmies came the Negroes or Bantus invaders who are supposed to have entered Africa, from Asia before recorded of history (Epstein, 1965:155). But Negroes or Bantus constitute the most numerous section of the population of the Congo and they are subdivided into different tribes. The Congo has approximately two hundred and fifty tribes.

Historians agree that prior to the European penetration, the Congo society was characterized by the emergence of kingdoms, empires and chiefdoms, the most important and the best-known was the kingdom of Kongo because of its early contact with Europeans particularly the Portuguese in 1483 (Thornton, 2001:89). There is no much accuracy as there is no enough written documents for research. Yet Thornton mentions that according to the tradition the

kingdom of Kongo (after which the modern Congo is presumably named) was founded in the fourteenth century by Lukeni Lua Nimi. Thornton (2001:118) indicates that the kingdom was situated in the lower Congo and northern Angola, and consisted of six provinces each administered by a governor appointed by the king. He goes on saying that the king himself was elected by a council of governors and the capital city was Mbanza Kongo. According to Thornton the kingdom prospered and reached its peak in the sixteenth and seventeenth centuries, at that time the population was estimated at two millions.

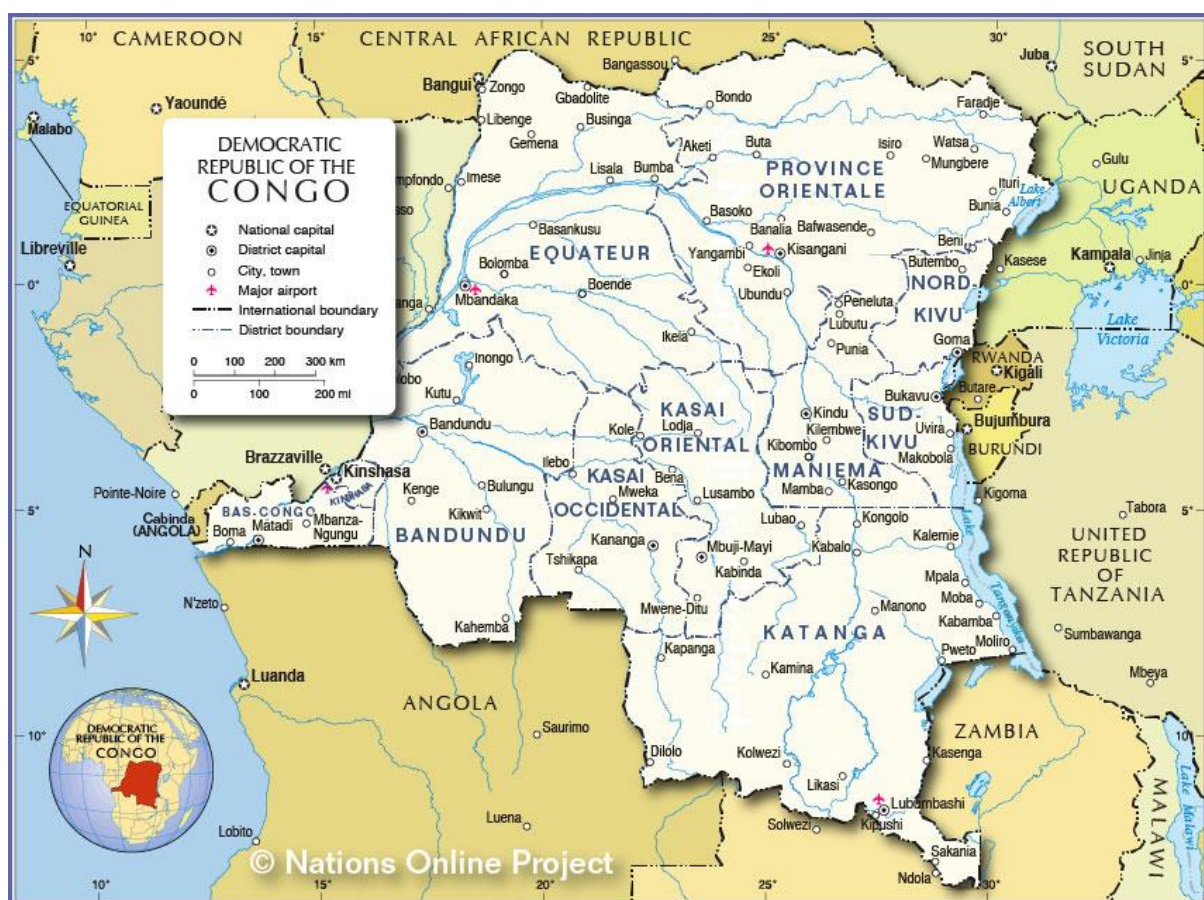


Fig 1. DRC¹⁷-Administrative Map

¹⁷ The DRC-Administrative map. Source: http://www.nationsonline.org/maps/dr_congo_map_855.jpg [Online]. Available: [2014, January 02].

People in Kongo kingdom lived on fishing, hunting, breeding and agriculture, for example they cultivated millet and sorghum in order to make bread; they also kept sheep, goats and poultry in many regions, cattle (Slade, 1962:3).

The language spoken in the kingdom was Kikongo, which is one of the four national languages¹⁸ in the present Democratic Republic of the Congo. It appears that the relationship between the Portuguese and the Congolese continued to flourish, and the Portuguese sent catholic missionaries to the kingdom to evangelize the people and the mission was successful to some extent (Keith, 1919:19). For example Keith specifies that a cathedral was built at San Salvador, the king was converted to Christianity as well as a large number of his subjects. But unfortunately as Slade (1962:6) notes it happened that in the kingdom people could not keep up with the true obedience to the Christian faith due to the lack of priests. Slade further notes that there were only eight secular priests and two Jesuits in the whole kingdom of Kongo in 1645. For that reason he states, Christianity in Kongo kingdom failed to become truly indigenous and gradually died out after Portuguese interest shifted southwards to Angola in late nineteenth century. It is clear that cooperation between was based on sound relationship there is no indication for oppression or exploitation or again expropriation of the territory. If the help Europeans claims to bring to Africa through colonization could have been based on honest collaboration like the Portuguese and the Kongo kingdom Africa would have not been it is today.

Apart from the kingdom of Kongo, there were many others kingdoms and empires that arose such as the Luba empire, the Lunda kingdom, and the Yeke kingdom in the south east of the Congo. It is worth mentioning that in general the pre-colonial kingdoms, empires and chiefdoms

¹⁸The DRC national languages are: Kikongo, Swahili, lingala, tshiluba

were well structured politically, militarily, and socially (Slade, 1962:6). Slade also notes that the dominant economic activity was agriculture, but they also practised the breeding (of sheep, goats, poultry, cattle etc.) as well as the arts of pottery and weaving. He also emphasises that some of the kingdoms practised metallurgy of iron and other metals such as copper in the Katanga Province.

Those kingdoms could not develop further because of the slave trade in the sixteenth to eighteenth centuries, the Congo's pre-colonial kingdoms, empires and chiefdoms like many other African states, were affected. Rodney (2012:95) considers the Europeans slave trade to be the main cause of African underdevelopment. He argues that the African was a free man, he lost that freedom when he found himself working in a society as Europeans property for their interest. This barbaric treatment of Africans continued for many centuries. According to Slade (1965:10) those slaves were sold by Africans slave dealers to Europeans traders who in turn transported them to North America and South America in order to work in coffee, rice, cotton and sugar plantations. He also states that slaves also worked in gold and silver mines, in industrial construction or in houses to working as servants. It seems that in the sixteenth century the Congo kingdom alone was sending 15000 slaves annually (Slade, 1965:10).

This figure is an indication that the slave trade was devastating the population, but it helped African rulers and traders, to prosper. Historians argue that slave trade had a detrimental effect on long term economic growth and development in the sense that the loss of the population (which is an important factor in production) had a serious effect on the economy (Rodney, 2012). Rodney emphasises "the only condition for achieving economic development is to maximize the use of country's labour and natural resources". However he insists that this opportunity had been denied to Africans, because slave trade created in African society an environment of violence, terror, war, fear and famine. In such an atmosphere of turbulence and

uncertainty, it was difficult for the rest of the population to participate efficiently in agriculture and industry, especially as slave hunters used professional warriors to destroy the population.

Certain scholars argue that the slave trade is the cause of the contemporary African crisis and poor economic performance, in the sense that it fostered ethnic fractionalisation and undermined effective states (Slade, 1962:11). However the researcher does not believe that the current African economic poor performance can be directly attributed to the slave trade. It is true that the slave trade caused serious damage to the African population in general, but its abolition took place more than a century ago, thus there is reason to believe that this situation has healed over the years. Besides the Congo pre-colonial states were completely absorbed or overthrown by the colonial powers and European governmental system was established which run African nations until today. This takes us to the colonial period.

3.3 COLONIAL PERIOD

3.3.1 The creation of the Congo Free State

The creation of the Congo Free State can be traced back to the history of Belgium. After asserting the independence from the Netherlands in 1830, Belgians were desperately looking for a king who could secure their sovereignty (Ewans, 2002:12). According to Ewans the congress overwhelmingly elected Leopold I as king of Belgium and he was sworn in in July 1831. He emphasises that Leopold I consolidated his rule and during his reign he found solutions to the problem of widespread poverty and malnutrition, the economy of the country improved and industries were established. But the King's intention as Ewans specifies was to obtain a colony for Belgium because the king had noticed how the colonial powers (Britain, France and the Netherlands) have been enriched. Unfortunately as Ewans indicates his proposal was not well received by the Belgian people, he faced opposition from the government as well as from the parliament. Ewans also states that the king unsuccessfully attempted to acquire

colonies in Santo-Tomas in Guatemala, Crete from turkey, the Faroes from the Dutch and part of Texas. When the king Leopold I died in 1865, his son Leopold II succeeded him (Ewans, 2002:20). He affirms that during his reign Leopold II managed to secure Belgium's neutrality and independence, but like his father Leopold II was in search of a colony for Belgium. The stunning report (numerous minerals) of the exploration of Livingstone and Stanley in the Congo played a significant role to arise his interest to the Congo and this led to the convening of the Berlin conference in 1885 (Ewans, 2002).

Furthermore the discovery of numerous minerals in Africa attracted the covet of European powers who wanted to take control of all of Africa to exploit them. For that reason De Leon (1886) notes that there was a high competition that created conflict between European powers who claim the right of exploiting the West Africa coastal region. He also insists that the frustration of European powers led to the convene of the Berlin conference to sort out the dispute. Thus in November 1884 Otto von Bismarck, first Chancellor of Germany convened the Berlin International Conference in which European powers were invited to participate (Crown, 1942:95). Crown goes on by saying that though the subject of discussion directly concerned the future of the African people, surprisingly no African chief or representative was invited to the conference. This suggests that the conference had been intrinsically motivated by the greed and self-ambitions of European powers. Keith (1919:55) underlines three points that were included in the agenda of the Conference of Berlin namely,

- Liberty of commerce in the Congo Basin
- Liberty of shipping on the Congo and Niger rivers;
- Formalities to be followed if new occupations on the African continent coast should be accepted as effective.

Just before the end of the Berlin Conference delegates of the fourteen European powers officially recognised the Congo as a sovereign state (Crown, 1942:103). Crown indicates that

Europeans power referred to it as the Congo Free State, a name that continued to apply until the Congo was annexed to Belgium in 1908. In other words the Congo Free State was recognised as the private property of the King Leopold II.

The Berlin Conference is considered as the validation of the struggle for Africa in the sense that it led to the invasion, occupation, colonization and annexation of African territory by Europeans (Keith, 1919:60). Crown (1942:153) specifies that as the Berlin Conference did not have the mandate to solve the territorial problem, the territorial negotiations took place outside the official discussions of the Conference. Keith emphasises again that as a consequence the existing form of African autonomy and self-governance was completely eliminated. Rodney (2012) sees this as the beginning of the underdevelopment of Africa, something brought about by European powers.

It seems that the territorial division took place progressively and in 1914 as Crown stipulates, the European powers arbitrarily divided the African continent like a cake into fifty- two states without taking into consideration the question of cultures and languages. For example the Bakongo people who were formerly united around one kingdom were divided. Today we find part of the Bakongo people in Angola, part in the Republic of the Congo Brazaville and another part in the Democratic Republic of the Congo. The same problem is faced by all the tribes along the border. In the south east, we find part of the Bemba tribe in the Congo and another part in Zambia. We also find part of the Lunda tribe in the Congo, part in Zambia and another part in Angola. The Berlin Conference has thus distorted Africa and shaped its new map as we have it today, Africans cannot change it anymore, they are condemned to live with it.

It is obvious that the formation of the Congo Free State is a unique phenomenon in the world. It is inconceivable that European powers at the Berlin Conference bestowed ownership of the

large territory of the Congo State (eighty times bigger than Belgium) as the personal property of an individual (The King Leopold II of Belgium). This implies that the destiny of an entire Congo population was in the hands of one man. He owned the Congo; the state was his private property, he was accountable to no one except that he was bound to the agreements of the Berlin Conference which he allegedly broke later. This act is the carelessness and the irresponsibility of the European powers. As we will see later the Congo state became an object of international scandal because of the atrocities that were perpetrated. But the European powers remained unapologetic until today for the wrong decision they made at the Berlin Conference.

3.3.1.1 The administration of the Congo Free State

At the beginning the Congo Free State and King Leopold II faced a lot of challenges. The King was confronted to a variety of problems amongst which were to build up an administration, to establish his authority across the huge territory, to establish the state borders, to find fund for developing the Congo etc. (Ewans, 2002:111).

Concerning the administration Keith (1919:16) mentioned that it was characterized by the centralization of power in the hands of King Leopold II. King Leopold II failed to develop an effective civil administration for the new state because as Keith asserts, he was more preoccupied with plans for glorification and also he lacked the necessary funds to do it, given that the money had to come out of his own pocket. Although he had never been to the Congo, Keith notes that Leopold II was in control of the government and all the important matters of the state had to be referred to him; he did not assign any real authority the local authorities, he was the absolute master of the state. The central government of the Congo Free State was situated in Brussels, the temporary capital was Boma, (the city situated in the lower Congo) before it was later shifted to Leopoldville which is now Kinshasa. Keith (1919:118) describes

this over-centralization of the government as a system of maladministration of the state. He asserts that it left traditional chiefs at the mercy of the local officer imposed upon them, it substantially reduced the power of the native chiefs and paralyzed effective actions.

3.3.1.2 Economy of the Congo Free State

As far as the economy of the Congo Free State is concerned, it is necessary to indicate that it was based on commercial trade of the rubber and ivory that local people produced (Ewans 2002:111). Ewans goes on by saying that Rubber was the most valuable asset of the Congo state and it was a potential money-earner for the state. He specifies that this is because the invention of the pneumatic tyre by Dunlop in 1888 led to the rapid growth of rubber market. For that reason as he indicates, there was pressure on the administrators to constantly expand the production to the maximum. Consequently he observes this resulted in a systematic exploitation of the autochthones and widespread human rights abuses. He notices that the horrible atrocities committed in the Congo state under the Leopold II administration were more brutal than in any other state. He mentions that they were in the international news and became the subject of international scandal in the early 1900s. For that reason he indicates that the Congo Free State administration was described as one of the most tyrannical in the world.

Furthermore, the Congo state imposed a system of taxation on labour or on the equivalent of labour. In other words people were forced to labour for a certain period as a way of paying tax, since at that time the state did not have a common currency (Keith, 1919:133). This act was motivated by two factors. First of all as Keith indicates it was assuming that the local people were lazy and therefore they needed to be taxed in order to put them to work. This gave rise to systematic exploitation and brutal oppression of the local people particularly by the rubber trade. Unlike in most African states where rubber trade was less restricted, a monopoly had been established in the Congo whereby local people were prohibited from selling rubber to

anyone other than the state (Ewans, 2002:158). Secondly Keith states that government employees were poorly paid and were expected to supplement their income by earning on commission on rubber sales. As already noted, the rubber trade constituted the main source of income for the government, and to maximize the production the state imposed a system of quotas. Failure to meet the rubber collection quotas was punishable whether by collective fines, imprisonment, burned villagers or massacre (Ascherson, 1999:202).

Extensive human rights atrocities were perpetrated to the extent that the rubber trade was commonly called *red rubber* because of the dangerous process of collecting wild rubber and the punishment that Congolese civilians underwent for failing to meet their rubber quotas (Allan, 2006:7). Thus soldiers and agents were required to cut hands off each of their victims and to bring them to their officers to demonstrate that they had done their job and used bullets efficiently (Ewans, 2002:164).

The same source indicates that, these massive human right abuses committed in the Congo state under Leopold II's administration raised the concern of missionaries and human rights activists who were operating in the Congo. Ewans notes that this situation resulted in all nations agreeing that Leopold II's rule in the Congo must come to an end, but there was no nation that was willing to take responsibility for the Congo state and the international community did not have the will to return the control of the land to local people either. He insists that this state of affairs went on for two years until Belgium decided to take action until in August 1908 the Belgian parliament compelled Leopold II to cede the country. Leopold II promulgated the annexation of the Congo to Belgium and two millions pound sterling was given to him in compensation (Ewans, 2002). Therefore the Congo Free State became Belgian-Congo.

3.3.2 Belgian-Congo

As mentioned above, initially Belgium was reluctant to embark on the adventure of acquiring a colony like other European powers such as England, France, and Netherland etc. Thanks to his initiative King Leopold II obtained international agreement to own the Congo as a private property. But maladministration and serious crimes perpetrated in the Congo gave rise to international criticism and pressure that obliged him (King Leopold II) to relinquish the Congo to Belgium. Thus Belgium decided to take over the administration of the independent State with the intention to remedy the situation and bring about change.

Soon after he handed over the Congo to Belgium, Leopold II died in December 1909, he was succeeded by the King Albert (Ewans, 2002). Ewans specifies that king Albert was deeply interested in the colony, he undertook a trip to the Congo to enquire about the situation. Under his administration Ewans notices, the Congo became a happy and prosperous colony. He also indicates that the new administration proposed to introduce a series of reforms intended to improve the condition of the local people, and it reorganized the Congo state administration.

3.3.2.1 Social progress

The early years that followed the annexation of the Congo to Belgium are described as the years of the strengthening of the colonial power (Hennesy, 1961:37). He mentioned that although Belgians lacked the necessary colonial experience, they instigated reforms that had lessened the burden of the natives and brought considerable blessing. On the social side as Keith (1919:213) outlines, the Belgian government made significant progress:

- It firmly redressed the errors the independent state committed and abolished the slave trade completely.
- It brought an end to brutal exploitation of local people and the arbitrary use of violence.
- It eliminated the tragedy of red rubber, established the new colonial charter that officially put an end to all forms of forced labour.

Furthermore de Vleeschauwer (1943:4) indicates that the colonial rulers encouraged the work of the missionaries both Catholic and Protestant in the Congo for the reason that it contributed to the spread of civilization amongst the natives. The purpose of colonization such as Leopold II defined at the Berlin conference in 1885, was “to bring civilization to primitive peoples had so far been unable to develop by their own means from the stage of savagery in which they had stagnated for centuries” (de Vleeschauwer, 1943:4). But what took place was in fact the exploitation and the oppression of the local population which according to Rodney (2012) led to the underdevelopment of Africa.

Nevertheless, there was a great influx of missionaries in the Congo during the colonial period. But the beginning of the Protestant missions can be traced back to 1878 when the first pioneer, the Baptist missionary entered the Congo and established a mission station at San Salvador in the lower Congo (Stonelake, 1937:51). He argues that later there was relatively rapid expansion and multiplication of the number of missions’ organizations in the Congo. For example the American Presbyterian mission established in 1890, the Congo Evangelistic Mission in 1914 etc.

The missionaries both Catholic and Protestant did not only provide religious instruction, but they also built schools, dispensaries, and hospitals, they were actively involved in social work in the Congo (Keith, 1919). This gives evidence that missionaries were also concerned about the physical needs of the local people. It appeared that at the beginning Protestant missionaries did not receive financial support from the colonial state. This was probably because, as Keith (1919) asserts, Protestant missionaries have not attempted to undertake the work of educating native orphans to be partisans and agriculturists. Another reason Hennessy (1961:37) suggests is that the Belgian monarchs were Catholics and Belgium itself was almost ninety percent Catholic, and this explains why Catholic missionaries could only expect encouragement and

financial support from the state. In addition he says, Catholic priests working in the Congo were allowed to assume civil status and in return they received salaries from the colony. This was not so in the case of protestant missionaries who were in the ministry full time as Hennessy insists, and this made them unhappy. The Roman Catholic Church therefore became the real educative authority in the Congo as the results most schools were in the hands of Roman Catholics (Hennessy, 1961:38). Even today most of the best schools in the DRC are run by Roman Catholic Church.

3.3.2.2 Economic development

As noted in the previous section the early years of the Belgian rule in the Congo were years of consolidation for the colonial powers. Notwithstanding the two world wars that broke out respectively in 1915-1918 and 1940-1945, and the deep recession of the 1930s, the colonial government achieved a significant economic development, but the Belgium colony began to develop effectively in 1918 (Lippens, 1939:421).

When Belgium took over the administration of the Congo in 1908 the economy was in deficit. For example Le Plae (1939:357) indicates that the revenue in 1912 was £1,800,000 with and expenditure of 2,600,000, means of transport were lacking, and the agriculture was poorly developed. He also specifies that the natives planted small fields of food-crops, and had no exportable crops. This was probably because people spent more time collecting the red rubber rather than cultivating their own fields lest they underwent a severe punishment for failing to meet their rubber quotas.

Thus the colonial government resolved to improve the economic situation as quickly as possible. As Wauters (1930:52) wrote, in fewer than thirty years Belgians made significant progress in the Congo, for example, “they had built 17,000 kilometres of roads and 3,319

kilometres of railway lines, and organized some 15,000 kilometres of waterways”. They established industries, and they stimulated the copper mining in Katanga Province with the creation of the mining company called (UMHK) *Union Minière du Haut Katanga* (Lippens 1939:420). As a result the Congo became one of the most industrialized countries in Africa (Petit & Mutambwa, 2005). It was ranked amongst the world’s largest producers of minerals such as cobalt, diamond, copper, gold etc. (Wauters, 1930:53). During the same period of time Wauters notes but under difficult circumstances the colonial government developed and expanded urban centres and built modern cities with large buildings. Thus, despite the difficulties the Belgium-Congo had gone through, Belgium managed to improve the living conditions of the population and boost the economy. Congo therefore received praise from the international press as a model colony (de Vleeschauwer, 1943). Despite the fact that the economy of the Congo prospered during the colonial period, as we will see it later, exploitation, injustice, oppression and marginalization did not cease, and this culminated to the riot that led to the independence of the Congo.

3.3.2.3 Characteristics of Belgian colonialism

According to Wigny (1944:274), Belgian colonialism was characterized by two main aspects: The first feature as Wigny indicates, is the fact that Belgium and the Belgian-Congo constituted two separate entities. This meant that public officials who entered the service of the colony were not officials of Belgium, it also meant that the two budgets were completely separate.

The second characteristic of the Belgium colonialism that Wigny emphasises is its paternalism. The concept paternalism has many definitions. It comes from the Latin word *pater* which simply means father, thus paternalism refers to “the policy of governing in a paternal way, or behaving paternally to one’s associates or subordinates” (Tulloch, 1993:1114). According to Tulloch, “paternalism refers to the limited freedom and responsibility with well-meant

regulations”, which the colonial government gave to the Congolese people. Carpenter (1960:128) reveals that the basic philosophy of Belgian’s administration is “*dominate to serve*” and its unspoken assumption according to which “*papa knows best*”, eventually led to the collapse of the Congo. Thus the driving force behind every service the colonial power rendered to the population and which apparently showed love and compassion, was in fact the desire to dominate and oppress people. It is clear that colonialists did not come to Africa to help Africans but to serve their own interests.

Besides, the assumption that “*papa knows best*” as Wigny (1944:274), implies that “basic rights could be indefinitely withheld from Africans as long as their material and spiritual needs were properly met”. Wigny explains that Belgians failed to teach the people of the Congo to take responsibility but treated them as big children. He further explains that they (Belgians) cultivated in the Congolese people an attitude of dependency. In addition to paying wages to the local people, they also provided them with free medical services, free education, free food and lodging in order to keep them subjected. All this made it difficult for the Congolese people to cope with life when they found themselves independent.

Another area where Belgian paternalism can be seen is in the educational system. As Carpenter (1960) indicates, the colonial government allocated a considerable budget to educate Congolese children. He states that it even subsidised catholic and protestant schools, but all this just for elementary education, there were very few secondary schools. Also although the Belgian government failed to train sufficient Congolese executives to assume leadership positions, the colonial government did employ a large number of Belgians as civil servants, army officials, commercial managers etc. (Carpenter, 1960). Carpenter asserts that it is estimated that in 1960 there was approximately 100,000 Belgians working in the Congo. Carpenter observes that such a situation was very costly. He argues that the money that was

used to pay such a large number of expatriates could have been used to train local people. It is the opinion of the researcher that if this had been done, the Congo would have fared better after independence.

Furthermore, the paternalistic policy was maintained by the power structure which comprised of three elements, namely the government, big business and the Roman Catholic Church (Carpenter, 1960). For example as Carpenter asserts, the Belgian parliament never gave real autonomy to the colonial government in the Congo led by the Governor General, all the important matters had to be referred to the Belgian parliament or Ministers of Colonies in Brussels. He maintains that this dominance of Belgian in the Congo caused instability and led to the rise of Congolese nationalism that paved the way to independence. Also financial interest prevented Belgians from training Congolese for managerial positions in different companies (Carpenter, 1960). This, as already mentioned, was because Belgians considered Africans as big children incapable of assuming responsibilities.

The core issue in Belgian's paternalism is spiritual rather than material. This refers to religion being seen as serving the interests of the colonists. The Roman Catholic Church has been accused of being in the service of colonizers. It was as Carpenter (1960:128) puts it "the tool of colonialism, the instrument of Belgian domination and the stronghold of opposition to African freedom". This situation caused the people to mistrust the Roman Catholic Church. The Catholic church became ineffective in its calling and people considered the protestant churches as institutions that would defend their cause. Carpenter (1960) also explains that materially the Congolese people were well off compared to other Africans, but they lacked the freedom other African nations were enjoying. For example Carpenter specifies that "in 1946 France granted a kind of citizenship, as members of the French union, to all the inhabitants of French Equatorial Africa". Carpenter finds that the Belgian's assumption that material welfare

would satisfy the Congolese people rather than freedom was the fundamental miscalculation that led to their failure in the Congo.

3.3.2.4 Political development

Throughout the Belgian colonial period there was unprecedented political development that paved the way to the proclamation of the independence of the Congo. This was as Rodney (2012) asserts, the result of psychological aspects of the enslavement and colonization of Africa. It happened that after the Second World War the relationship between colonizers and the Congolese people was not the same any more, there was a rise of an African consciousness particularly amongst the better-educated Congolese people (Taylor, 1959:358). Congolese people were frustrated, as already mentioned, because colonists treated them like big children. It was rather like apartheid in South Africa where segregation of races and classes prevailed. Taylor states that this was the key factor that propelled the independence of the Congo, it was fuelled by the newspapers that the Congolese themselves edited. He indicates that the first newspaper appeared in January 1945 and it was entitled *La Voix du Congolais* (Congolese voice), and later many other papers were published such as, *Conscience Africaine* (African Conscience) in Leopoldville in 1955 (Taylor, 1959:358).

It is of interest to mention that there were many other factors that contributed to the process of the independence of the Congo. Firstly the time was ripe for the independence of Africa. In other words there was awakening in Africa, just as there has been revolution in the Muslim world in the Middle East in recent years. The wind of independence was blowing across the African continent. For example Hennessy (1961:75) notes that Ghana obtained independence in 1957, and Nigeria was at the point of getting its freedom. Also he indicates that General de Gaulle (former president of France) made a famous speech in August 24th, 1959, in which he

declared that: “Whoever desires independence can immediately obtain it”. All this could not leave the Congolese people immune, or unaffected by these rapid changes in Africa.

Secondly despite the fact that Belgians remedied the atrocities perpetrated in the colony during Leopold II’s rule, the patronising attitude of colonists, forced labour, discrimination and unequal legal status did not cease, and this frustrated the Congolese people (Taylor 1959:362). For example as Taylor mentions, black people were not allowed to live in white people’s neighborhoods, while in the neighbouring the Congo Brazzaville whites and blacks lived together and went to the same bar. In the light of all this and the inability of the colonial government to bring about substantial change in the situation, the Congolese elites began to take the matter into their own hands. Taylor states that Congolese initiated an anti-colonial movement, and the first organization to be founded was Abako in 1955. He indicates that this organization was initially a cultural organization of the Bakongo people in the lower Congo, but later it developed into a political party led by Joseph Kasavubu. He specifies that another movement emerged, the *Congolese National Movement* under the leadership of Patrice Lumumba. Kasavubu and Lumumba are the two main powerful political leaders that emerged during the colonial period.

It should be noted that the Belgians did not intend or expect to leave the Congo any time soon. This can be seen by the fact that in 1960 when the Congo obtained independence, there were only a handful of university graduates. This is an indication that Belgians were afraid to train more intellectual people who were qualified to replace Europeans civil servants and technicians (Kanza, 1968:56).

The first movement toward independence started in 1959 and it grew stronger to such an extent that Belgium realized that it would not be fair to refuse to grant independence to the Congolese

people while many English and French colonies had received their independence (Hennessy, 1961:74). But as Hennessy insists the truth is that the Congo was the state least prepared to take over from colonial administration. That is why “Belgian Professor Antoine Van Bilsen, published a treatise called *Thirty Year Plan for the Political Emancipation of Belgian Africa*” (Hennessy, 1961:74). Hennessy explains that Van Bilsen proposed giving to Belgium thirty more years to prepare the Congolese people to take over. Unfortunately his plan was rejected by both Belgians and the Congolese elites. The former because it advocated the Congolese self-governance and the latter because it would maintain Belgians’ rule in the Congo for another three decades (Hennessy, 1961:75). It is the view of the researcher that if that plan were adopted and implemented, not only the tragic collapse of the Congo economy would have been avoided, Congo would have been an economic power in Africa.

While Belgians were still debating the matter, prohibiting all public manifestations in Leopoldville, a heavy riot erupted in Leopoldville on the 4th of January 1959 and this spread to many other cities (Taylor, 1959:359). According to Taylor forty two Congolese people were killed and 257 people injured, including forty nine Europeans. He notes that to avoid more bloodshed or colonial war, the Belgium monarch announced that independence will be granted to the Congo in June 1960. Belgium convened a round table conference to discuss the independence in Brussels, more or less twenty-one Congolese associations participated to the conference (Hennessy, 1961:78). Many Congolese people had a poor educational background which affected their understanding of the political situation, and the making of the decisions. Nevertheless Belgian and African leaders reached agreement at the round-table conference in Brussels pertaining to the establishment of the independent Congolese state (Epstein, 1965:7). Finally in June 30, 1960 the Belgium monarch King Baudouin proclaimed the independence

of the Congo and the new government was elected with Kasavubu as president and Lumumba as his prime minister.

3.4 POST-COLONIAL PERIOD

The proclamation of the independence of the Congo in June 30th, 1960 from Belgium marked the birth of the Congolese nation, a state that began with handicaps, the Congolese state ceased to be a model colony and plunged into unprecedented anarchy (Epstein, 1965:9).

3.4.1 Political crisis

Two major factors rapidly destabilized the newly elected government: The first major factor is the mutiny of the Congolese troops. This took place five days after the proclamation of independence that is to say on July 5-6, 1960 (Conflict in the Congo, 1960:8). The same source indicates that the uprising started in Thysville¹⁹ and spread to Leopoldville and Elizabethville in the Katanga Province. It shows that the Congolese troops in Thysville locked up their Belgian officers and attacked members of the white population. The revolt spread to Leopoldville and Elizabethville in the Katanga Province, and the mutineers demanded the removal of Belgian officers and immediate promotions (Conflict in the Congo, 1960:8). This is because Belgians did not prepare the Congolese elites to take over and at the time of independence there were no Congolese in positions of command. Consequently there was a massive exodus of Europeans. The intervention of Belgians troops in the Congo to protect their compatriots aroused tension and renewal of fighting between Belgian and the Congolese troops in Leopoldville in July 12, during which three Congolese soldiers died (Conflict in the Congo, 1960:8). As the same source indicates, President Kasavubu and Prime Minister Lubumba were divided over the intervention of Belgian troops. It reveals that President Kasavubu welcomed the arrival of Belgian troops saying that they would restore order, but Prime Minister Lumumba

¹⁹ Thysville is now called Mbanza-Ngungu a city in the Bas Congo Province in the western part of the DRC.

objected and said that it was an act of aggression, he advocated the withdrawal of Belgian troops; and he requested the aid of United Nations troops for the restoration of order.

The second factor is the secession of Katanga Province. The Congolese crisis worsened when Kasavubu ousted Lumumba. At the same time, Belgians who feared Lumumba's plan to nationalise the mining industry and desperately wanted to protect their interests supported Tshombe's declaration of the independence of Katanga Province (rich in copper mines and uranium) as a sovereign state in July 11, 1960 (Hennesy, 1961:93).

Obviously the quarrel between Kasavubu and Lumumba for authority led to the rapid disintegration of the economy, the complete breakdown of the administration and the expulsion of Belgians. While the central government was seeking ways to end the Katanga secession, Albert Kalonji also proclaimed the mining (diamond) state of South Kasai independent on 8 August 1960, he himself became the president of the federal state and Joseph Ngalula the head of the government (Hennesy, 1961:93).

Thus the newly elected Lumumba's government was overwhelmed by the insurrection that took place in different cities across the country. Hennesy specifies that despite the intervention of the UN troops, the dismissal of all Belgians soldiers and the restructuring of the Congolese national army, the disorder did not end. For that reason he says, Lumumba was threatening to appeal to the Soviet Union for help in order to suppress secessions. During that period of cold war, his intention was seen as a dangerous move that could spread the influence of communism in Central Africa and compromise the Americans and Europeans interests in the Congo (Hennesy, 1961).

To prevent this from happening Kasavubu the President of the Congo announced the dismissal of Lumumba over the radio on 5 September 1960. But the parliament rejected the removal from

office on the ground that it was illegal. In retaliation Lumumba declared, also over the radio, that Kasavubu had been deposed (Hennesy, 1961).

In the midst of that confusion Mobutu who was chief of the staff, seized the control of the government on the grounds that this quarrel was causing constitutional disintegration (Hennesy, 1961:91). For that reason Mobutu chose a temporary government, called the College of High Officials headed by Justin Bomboko (Epstein, 1960:47). Epstein states that for a few months the army assumed the direction of the government so as to restore order. He goes on by saying that later on December 1, 1960 Lumumba was arrested at Mweka on his way to Stanleyville²⁰ after he had fled Leopoldville in an effort to join his supporters in Oriental Province. Afterwards he was transferred to Katanga Province and he was assassinated.

On December 13, 1960 Antoine Gizenga, a former cabinet member of Lumumba's instigated another rebellion (Epstein, 1960:64). According to Epstein, Gizenga declared that the lawful government had been moved from Leopoldville to Stanleyville and he had assumed the premiership left vacant after Lumumba's arrest. He maintains that the situation was getting worse rather than better, the central government was unable to restore order. Consequently the country was divided into four governments, the first in Leopoldville, the second in the Katanga Province, the third in South Kasai, and the fourth in the Oriental Province. Finally in 1963 the UN troops regained the control of Katanga Province and the cessation of Katanga came to an end, a new constitution was negotiated, a new parliament elected and Tshombe was appointed as the prime minister (Epstein, 1960:64). In 1965 the Congolese army led by Mobutu managed to gain control of the entire territory.

²⁰ Stanleyville is now called Kisangani

3.4.2 The Mobutu regime

The General Mobutu succeeded to make a coup for the second time. He overthrew the President Kasavubu, and proclaimed himself head of the state. The 1965 coup d'état marked the beginning of the second Republic and the inauguration of a new era of politics in the Congo. Also as Gran and Hull (1979:58) asserts, that it is the result of the failure of the emergent politico-administrative class and other elite elements of the postcolonial Congo to find a consensual political and ideological formula. In fact Congolese people welcomed the coup, because it made the promises of restoring peace and stability after five years of complete anarchy (Ntalaja, 2002:145). It is like an adage that says "All that glitters is not gold". Mobutu's accession to power resuscitated hope for a radical change in the socio-economic situation of the country. Regrettably this hope quickly vanished; Mobutu and his government mismanaged the country for thirty-two years, established one of the strongest dictatorships rules in Africa.

Mobutu also established a highly centralized government and assumed almost absolute power. He promulgated a new constitution in 1967, which he amended several times to legitimate his personal rule (Ntalaja, 2002). Ntalaja also states that one of the instruments he used to achieve this personal rule was the institutionalisation of his political party he founded, the MPR (Popular Movement of the Revolution) as a unique political party in the Congo. Adherence to that political party became compulsory to all the citizens of the country. The themes the party promoted were nationalism, revolution and authenticity. In addition, Ntalaja argues that Mobutu crashed the opposition; sometimes he resorted to force to do so, he publicly executed his political rivals or any one that posed a threat to his rule. Moreover as Ntalaja notes Mobutu stripped the Congolese people of freedom of expression and he controlled the media, and towards 1970 the MPR had become the most important organ of the state. In other words the party was the state.

As already noted, people welcomed the new regime because they hoped for radical change. Unfortunately Mobutu's government was a complete disappointment, it never achieved the objectives for which it was established, namely "to promote security and the welfare of the people" (Naniezeyi, 1999:680). In October 1971, Mobutu officially renamed the DRC the Republic of Zaïre (Radmann, 1978:26). Radman states that in 1983 he elevated himself to the rank of Field Marshal. H indicates that Mobutu's rule was characterized by the relative stability and unity of the country, but also by the cult²¹ of personality, mismanagement, widespread corruption and mass poverty. Mobutu's reign has been described as being totally negative.

The only period which the Mobutu regime experienced real economic growth was between 1967-1974 after the country had recovered from the turmoil of five years of political crisis (Ntalaja, 2002:146). With the aim of controlling the economy, Mobutu announced measures called *zairianization* in November 1973. These processes consisted of confiscating small and medium-size wholesale and retail businesses, small factories, farms, and plantations from Europeans, and handing them over to acquirers (Gran & Hull, 1979:98). This was the expropriation of Europeans' properties pure and simple. Gran and Hull observe that the beneficiaries were Mobutu's followers, for the most part members of the political-administrative bourgeoisie, high government officials or their stand-in friends or relatives.

In fact *zairianization* was a complete failure because most people who acquired businesses had no experience of management (Emizet, 1998:104). Emizet further specifies that many people lost their jobs as new management took over. This caused a large deficit in government income, and the deterioration of the socio-economic infrastructure and sank the country deeper into the mire of suffering (Nest, Grignon & Kisangani, 2006). Nest, Grignon and Kisangani go on by

²¹ He gave himself a long name Mobutu Sese Seko NKukugbendu, Wa za Banga which means the almighty fighter.

saying that it then became difficult for the government to consistently pay civil servants and armed forces and at the same time maintain hospitals and schools. Subsequently, corruption became rife and a culture of impunity prevailed. To make ends meet, millions of unemployed engaged in the informal sector activities and livelihood strategies. This situation led to a gradual deterioration of the standard of living of most Congolese from 1975 onward and a total depravation of the moral values in the society (Kodi, 2007:1-4).

Then thirteen months after *zairinization*, and in reaction to the low economic performance on measures proclaimed, Mobutu announced radicalization measures. The latter were designed to take over slightly larger businesses. In 1975, stabilization committees were established to deal with the disruptive economic effects of the measures, and in 1976 retrocession was decreed (Gran & Hull, 1979). According to Gran and Hull by 1977 most former owners had taken their businesses back, and it is estimated that between 40 and 60% of foreign assets were returned, but the government remained partner in most companies. Gran and Hull describe the measures of *zairinization* and radicalization worsen the economic situation of the country and are proof of the mismanagement and poor prioritization of the government. Thus as mentioned above, for three decades of his rule Mobutu did little to improve the lives conditions of his people, but worked hard to increase his personal fortune. The infrastructure collapsed, roads had holes everywhere, people were starving, and many public workers including soldiers were poorly paid. They could even go for months if not years without being paid. At this point one clearly see how Congolese people have been impoverished by the structure (dictatorship regime) or the governing system.

Another feature of the Mobutu regime is a massive personal cult. Singing revolutionary songs at schools and working places in honour of Mobutu was compulsory. Portraits of Mobutu adorned public places, and government officials wore his portrait in their collars. Furthermore

Mobutu bore many titles: The Founder President of the MPR; Father of the nation, the Guide of the nation, the Pacifier, etc.

The 1990s were marked by democratic reforms in the Congo. Due to internal and external pressure Mobutu decided to put an end to one-party system of government and allowed other political parties to operate in the country. This is because the end of Cold War which followed the fall of communism, dramatically changed the international political climate (Nest, Grignon & Kisangani, 2006:24). Nest, et al. insists that there was a worldwide rejection of military dictatorships and reigns of terror. Internally people pushed for political reform, that is to say the establishment of a multiparty democracy. People were tired of the dictatorship regime with a single political party (MPR, the state party) that oppressed the population and plunged the country into indescribable misery.

There were riots that degenerated into widespread looting by unpaid soldiers in 1991. The looting continued for two days and spread all over the country. In 1993 there was a repeat of the looting in Kinshasa the capital city. Looting was common practice in OT (Is. 8:1-4, 2 Kin. 7 and 1 Sam. 15), it was a sort of God's judgement on people. We can assume that God's judgement fell on both the Mobutu's regime and the Congolese people because of the sins committed, and few years later the regime was overthrown but misery continues to dehumanise millions of people.

Furthermore President Mobutu formed a coalition government and brought some opposition figures into the government. He held a national conference in 1991 which did not produce the expected results. Some commentators described it as mountain that gave birth to a mouse. In 1996 Mobutu became physically weak, and was suffering from prostate cancer. During his absence for medical treatment in France, Laurent Desire Kabila supported by Ruanda and

Burundi invaded the eastern part of the country. In October 1996 as Nest, et al., (2006) indicates Kabila led a rebellion against the Mobutu regime in the eastern part of the Congo under the auspices of the *Alliance of Democratic Forces for the Liberation of the Congo-Zaire* (AFDL or ADFLC). The forces of AFDL advanced rapidly; they met little resistance on the side of the government forces. After eight months of military campaign, in May 17, 1997 AFDL forces entered the capital city, Kinshasa, obliging President Mobutu to flee to Morocco where he died four months later. Soon after the fall of Kinshasa, Kabila proclaimed himself President from Lubumbashi city where he was based in May 17, the year 1997.

3.4.3 The Kabila regime

Laurent Désiré Kabila was President of the Congo from May 17, 1997 to January 18, 2001. As soon as he took power, he suspended the constitution, dissolved the parliament and went back to the former name of the country the *Democratic Republic of the Congo* (DRC), Zaire was again called the DRC. Nest, Grignon and Kisangani (2006) describes the period between May 1997 and August 1998 was as a time of political, social and economic reconfiguration. They note that the AFDL worked hard to increase revenues and rebuild state capacity to consolidate its authority and control over strong forces throughout the country, as well as to provide public goods and thus to increase its legitimacy in the eyes of the population.

In 1998 a second war broke out, Kabila's former allies turned against him and backed the new rebellion (Rally for Congolese Democracy) which was attempting to overthrow him. Kabila found new allies, Angola, Namibia, and Zimbabwe, that came to rescue his regime that was about to be overthrown. The origin of the second war can be explained by the fact that Kabila distanced himself from Rwanda and Burundi which had propelled him to power. Also Kabila faced opposition from those who were not happy with the political and economic reforms he brought about. The rebellion continued for four years and the eastern part of the country was

totally under the control of the rebels. In January 16th, 2001 Kabila was assassinated presumably by one of his bodyguards and he was succeeded by his allegedly adopted son.

Following the inter-Congolese dialogue that took place at Sun City in South Africa, Joseph Kabila managed to bring an end to the hostilities that had ravaged the country for four years by forming a coalition transitional government with four vice presidents in 2003 Nest, et al. (2006). In 2006 general elections were held in the country and Kabila was elected as the President of the Third Republic.

It is worth mentioning that the outbreak of the second war in 1998 had a devastating effect on the economy of the country. However one should bear in mind that the current economic decline should be traced back to decades ago during Mobutu's regime. Clark (2002:203) echoes the same view, namely that in the Mobutu era economic growth was thwarted because of widespread corruption, inadequate economic control policies and the diversion of public funds. He goes on by saying that although the country has vast natural resources, the socio-economic conditions were deteriorated. For example he indicates, high inflation rates was then the result of the vast and uncontrolled black market for "foreign exchange and the printing of money by the government to cover deficits" (:203).

3.5 Economic performance of the DRC from 1960 to 2013

3.5.1 Introduction

The economy of the Congo prospered during the colonial period thanks to the mining and agriculture sectors. This took place to such an extent that the country started to compete with South Africa with regard to industries. Since independence in 1960, the economy of the DRC has been largely disappointing notwithstanding the fact that the country is extremely rich in terms of natural resources. The collapse of the DRC's economy can be attributed to various factors including poor governance, nationalization, the poor state of roads, poor infrastructure,

and lack of potential investments as the result of lack of confidence (Akitoby & Cinyabuguma, 2004:6). In addition there is also the decline of copper price at the world market, and the failure of *zairianization* measures (Rubbers, 2004:319) that contributed to the collapse of DRC's economy. Currently the economy of the country in general is less diversified. It is essentially based on the exploitation of copper in the Katanga Province and diamond in the Kasai Province. Apart from these, Rubbers points out that the DRC also exports other minerals such as coltan, and tin, which are mined in the eastern part of the country and the production of which is still on a small scale. Akitoby and Cinyabuguma (2004) trace the evolution of real GDP since 1960 indicating that it can be divided into six sub-periods as follows:

3.5.2 Overall output performance

3.5.2.1 1960–1965: Political chaos and economic disruption

In regard to political chaos and economic disruption Akitoby and Cinyabuguma (2004:5) indicates that this period of time was characterized by political chaos and economic disruption that caused a decline in the output. They insist that during that time the GDP dropped by about 4% following the massive departure of Europeans because of the political crisis and the secession in the Katanga Province.

3.5.2.2 1966–1974: Stability and growth

Concerning stability and growth they state that during 1966-1974 the DRC experienced relative stability, growth and prosperity due to the increased participation of the government in the area of national production. They also emphasise that the decennial (1971-1980) economic plan the Mobutu's regime implemented brought about impressive economic growth, and the GDP raised by 7% annually. They point out two factors that hampered growth: first of all the government failed to adapt the centralized economy when the copper price dropped on the

market and during the oil crisis of 1973. Secondly the nationalization (1973-1974) of all small, medium size, and large foreign enterprises seriously damaged the economic growth.

3.5.2.3 1975–1982: Economic recession and debt crisis

The inadequate economic policy implemented between 1975 and 1982 caused the economic activity to deteriorate and plunged the country into a debt crisis. Consequently, the public investment programme was grounded; the state failed to maintain the infrastructure and productive capital was neglected or postponed indefinitely (Akitoby & Cinyabuguma, 2004:7). In addition the DRC's economy collapsed. The economy was negatively affected by the civil war in the Katanga Province (the heart of mining activities) in 1977 and 1978 and the GDP fell by 12% (:7).

3.5.2.4 1983–1989: Adjustment policy

The adjustment policy as Akitoby and Cinyabuguma mention, it is the period of time that is characterized by the adjustment policies called stop-and-go policies which were supported by the IMF in order to improve the economy of the country. On his side Rubbers (2004:320) explains the structural adjustment plan the IMF proposed, as a process that was consisted of reducing public expenditure, devaluating the Congolese currency, adopting a floating exchange rate and the liberalization of both prices and interest rates. He affirms that this programme produced positive results for example the GDP recovered by 2.6% annually from 1984 to 1986. Unfortunately the plan failed and the economic situation continued to deteriorate again during the years 1987-1989 because the government stopped the implementation of the adjustment programme. The reasons that forced the government to abandon the adjustment policy are unknown. Yong-Hun (2001:35550) asserts that one of the reasons could be the fact that the IMF's structural adjustment programme "forces debtor countries to reduce their welfare budgets". It is obvious that the intention of the programme was to further impoverish the poor.

One can also note the breakdown of European cooperation in 1990 because of atrocities the army perpetrated against students on the campus of Lubumbashi. In such situation it was not again possible for the government to continue with the policy of the IMF.

3.5.2.5 1990–2000: Hyperinflation, economic and political crisis

The decline of the economy worsened in 1990s due to political instability and armed conflict. For example on 24 April 1990 President Mobutu under national and international pressure established political pluralism in the country. The year 1991 is marked by the holding of the sovereign national conference, and looting across the country. In 1993 the government implemented monetary reform that failed because the opposition refused to use the new bank notes. This was followed by the second looting in Kinshasa, the capital city, which completely destroyed the economic infrastructure of the country.

As if this was not enough, the destruction of the economic infrastructure was aggravated by the two afore-mentioned Congo wars which began respectively in 1996 and 1998, lasted up to 2002 and which had left more than five million people dead and plunged many Congolese further into poverty. This situation as Clark (2002: 203) emphasises, led many to blame the Mobutu regime because it encouraged corruption, put in place inadequate economic policy, and diverted public funds into their personal accounts and hindered economic growth. He notes that others in the contrary blame President Laurent Kabila for his economic mishandling. Kabila introduced the price control which does not reflect the reality, “the regulation of foreign exchange markets, and the printing of money to finance government budget deficits” (:203). Consequently there was a significant decline in gross domestic product (GDP), decrease in government revenue, and the rapid growth of the informal sector (:205-207). Furthermore during that period of time, the government failed to liberalize the politics and control the

economy. Added to this another war that exploded in 1998, as a result, the country was plunged into indescribable hyperinflation and there was economic and political downfall.

3.5.2.6 2001 to 2012: a fragile recovery

Economists describe the period between 2001 and 2012 as a time of fragile recovery (Nest, Grignon & Kisangani, and 2006:99). Nevertheless this period witnessed the end of the second war that broke out in 1998, a recovery of the mining price on the international markets, the reopening of mines previously closed because of nationalization and war, and also an increase in the mining production (Herderschee, Kaiser, & Samba, 2012:2).

Yet according to IMF report, “economic indicators have improved, inflation dropped from 511% in 2000 to 15% in 2002, and growth in real GDP improved from 7% in 2000 to 3% in 2002 and reached 5% in 2003” (Nest, Grignon & Kisangani, 2006:110). Although the economy at the macro level is improving, poverty is still far from being eradicated. For example public servants earn approximately US\$50 per month, sometimes they can remain unpaid for months. By contrast, the managers of state companies are receiving packages ranging from US\$15000 to US\$25000 a month (Nest et al. 2006:111-112). This big salary gap indicates that the Congo is an unequal society and something needs to be done to fix this problem.

3.5.3 Sectorial output performance

3.5.3.1 Agriculture

The importance of the agriculture sector cannot be questioned. It occupies a prominent place in the economy of a country. According to IMF (2004) the DRC’s agriculture has huge potential to foster economic growth, diversify export and create more jobs, it is estimated that agriculture supports two-thirds of the population. Unfortunately the agricultural output started to decline gradually after 1960. Since then, most Congolese have experienced declining standards of living (Ntalaja, 1986:100). Ntalaja emphasises that the decline of the agriculture

worsened during the period that followed the *zairianization* decrees in 1973-1974 and the period of political turmoil in the 1990's including the war. He further indicates that the decline of agriculture is the result of decades of misguided government policies which prioritized mineral exports and neglected the agricultural sector.

3.5.3.2 The mining sector

As mentioned in Chapter 1 (4), the DRC is a veritable paradox in the sense that the country is extremely rich in terms of mineral resources, but the majority of the population lives in poverty. Akitoby and Cinyabuguma (2004:8) observe that the DRC's mineral resources remain largely unexploited. The exploitation of minerals is mostly carried out by GCM²², the state company, in the Katanga Province and the MIBA²³ in the Kasai Province. In 1980 the GCM reached the highest level of production namely copper 476000 tons of copper and 14400 tons of cobalt, generating external revenue of about US\$ 1 billion (Tambwe, 2010:35) which was followed by a gradual decline of production. The collapse of the giant GCM has affected the Katanga Province and the city of Lubumbashi in particular, it has caused the loss of many jobs and an increase in poverty.

3.5.3.3 The Transport sector

Transport is one of the most important factors in a country's development. In the DRC the transport sector remains a big challenge. Akitoby and Cinyabuguma (2004:10) observe that the country inherited good roads from the colonial government, but because of poor governance the government failed to maintain the roads which are now in a state of dilapidation. The collapse of the transport infrastructure has negatively impacted the DRC's agriculture and mining sector. For example farmers have difficulties transporting their products to the

²² La Générale des Carrières et des Mines.

²³ Société Minière de Bakwanga

consumption centre. Kinshasa the capital city is no longer accessible by road because of the poor condition of roads. The weakening of the transport sector is due to various reasons amongst which is the deterioration of the financial situation of the two major transport companies SNCC²⁴ and ONATRA²⁵ including Office des Routes which is responsible for maintaining roads (Akitoby & Cinyabuguma, 2004:11).

3.6 HISTORICAL AND SOCIO-ECONOMIC BACKGROUND OF THE CITY OF LUBUMBASHI

3.6.1 The historical retrospective

The city of Lubumbashi is the capital of Katanga Province in the South East of the DRC. The city was called Elizabethville until 1967 when Mobutu renamed it after a small stream Lubumbashi flowing near its centre (Fetter, 1976:29). Fetter specifies Belgians founded the city in 1910 and named it in honour of the Queen Elizabeth, the wife of King Albert I of Belgium. Lubumbashi is the capital city of Katanga Province that Mobutu renamed Shaba (which means copper in Swahili language) in January 1, 1972 (Radmann, 1978). After the liberation war in 1997 Mobutu fled the country, and Kabila proclaimed himself President, Kabila returned to the old name Katanga Province. Fetter also indicates that the Belgian Vice Governor-General, Colonel Emigermée, chose the location of the city, because of the proximity of the Union Minière's Star of the Congo mine (mine de l'étoile) created in 1906. That is why Lubumbashi is often called *la capital du cuivre* (the capital of copper). The Star mine is situated on the Ruashi stream six miles from the city centre. The UMHK which is now GCM did well in the exploitation of minerals to the extent of becoming the world's third largest producer of copper (Ramann, 1978:27). Fetter (1976:29) specifies that the colonial government created Elisabethville/Lubumbashi primarily for the purpose of serving as a centre for the exportation

²⁴ Société Nationale des Chemins de Fer du Congo

²⁵ Office National des Transports

of copper and also the seat of the Belgian colonial administration of the copper belt. He further indicates that the city benefitted from a huge investment under the Belgian rule in the 1920s. This boosted the development of the copper mining industry.

Since the colonial era, Elisabethville (Lubumbashi) was a city that has survived thanks to the state major enterprises, the most important of which is UMHK (Radmann, 1978:25). The Congolese government expropriated UMHK and renamed it GCM²⁶ in 1972 after the nationalization measures (Petit & Mutambwa, 2005).

Subsequent to independence in 1960, Katanga Province decided to secede. Tshombe declared Katanga an independent state and Elisabethville became the capital city. As Petit and Mutambwa (2005) state it took three years before the central government crushed the rebellion, and this affected the relationship between Elisabethville and the capital city, Kinshasa particularly after Mobutu's coup in 1965. Then katangese became a synonym for secessionist, for that reason Mobutu renamed it Shaba (which means copper in Swahili language) a name that remained until Mobutu's regime was overthrown in 1997. Petit and Mutambwa (2005:69) indicate that even in the colonial period the relationship between Elisabethville and Leopoldville (Kinshasa) was always one of rivalry. They emphasise that this is due to the fact that colonizers in Elisabethville always considered the Katanga Province as the economic lung of the nation while Leopoldville was often hated because of its administrative arrogance. They further indicate that this situation went on during Mobutu's regime with his style of administration highly centralized in the capital city Kinshasa.

In fact the city of Lubumbashi flourished during the colonial period as well as in 1970s thanks to the giant mining company, GCM. In order to stabilize its workforce, GCM adopted the

²⁶ Société générale des carrières et des mines

policy of colonial paternalism; it fully supported its workers in different aspects of their social lives (Tambwe, 2010:45). For example GCM provided houses for its workers; it fed them, educated their children, provided health care and planned their leisure and so on. In addition, GCM owned the best schools and best health care infrastructure. Tambwe states that GCM colonial paternalism policy remained in application until the fall and reform in 2003.

The collapse of GCM had a strong impact on the social life of the inhabitants of Lubumbashi city. People found it difficult to cope with life particularly in the area of health care, education etc. For example before its restructuring in 2003, GCM used to run clinics, health centres and nine hospitals including managing the national hospital Sendwe, which is the largest medical institution in the Katanga Province. Unfortunately in 2005 the management of the named hospital was snatched from GCM and transferred to the University of Lubumbashi. This was the solution the World Bank imposed on the Congolese government along with elimination of the social sectors and the privatisation and downsizing of the company in order for GCM that was at the brink of bankruptcy get funding (Tambwe, 2010). The population also expressed dissatisfaction concerning the transfer of the management of Sendwe Hospital to the University of Lubumbashi. Many analysts believe that this act was the continuation of neoliberal instructions which ignore the realities of the local people but increase the suffering of the populations.

Since 1990 the city of Lubumbashi has gone through a series of events, tensions, conflicts and crises that increased poverty amongst the population. The end of Cold War and the collapse of communism had led to a new landscape in the international politics (Rubbers, 2004:320). In April 24, 1990, faced with pressure from donor funding donors and internal opposition, Mobutu proclaimed the multi-party state. A month later in May 10-11 there was an incident at the University of Lubumbashi that shocked the whole world. President Mobutu sent troops to the

campus of Lubumbashi to commit atrocities. This was to take revenge on the students who had assaulted individuals believed to be secret agents for President Mobutu (Rubbers, 2004:320). Rubbers argues that this situation eventually led to the suspension of European Union cooperation with the Congo.

As if this was not enough, during the same year on September 30, Kamoto mine in the town of Kolwezi²⁷ three hundred kilometres from the city of Lubumbashi collapsed and this marked the beginning of the fall of GCM. Kamoto was an important mine for GCM. According to Rubbers, the collapse of GCM generated a negative impact on the economy of the country, amongst others; the decrease by 50% of the production in all economic sectors, a shortage of foreign currency throughout the country, and the fact that the inadequate state budget could no longer sustain the civil service or education, and left many jobless.

Furthermore the city of Lubumbashi experienced mass looting in October 1991 caused by angry unpaid soldiers. This situation caused the ruin of many economic operators, massive job losses and the fact that supplies ceased to arrive, leaving the country in a disastrous state (Petit & Mutambwa, 2005). The year 1992 was characterized by inter-ethnic unrest in the Katanga Province. Prominent politicians in Katanga Province mobilized the people to expel people from Kasai Province. Thousands of people were forced to leave their jobs, their small businesses, their homes and sometimes their wives and children to go to a province that the majority of them had never known (Rubbers, 2004:321). This situation caused some people to lose their lives, others lost everything and found themselves with nothing, hence the increase of poverty.

These disastrous events helped President Mobutu to hold on to power until 1997 when Kabila supported by Rwanda and Uganda, overthrew him putting thus an end to thirty-two years of

²⁷ Kolwezi is a city in the Katanga Province in the south east of the Democratic republic of Congo, three hundred kilometres from the city of Lubumbashi.

dictatorship. As already mentioned, a year later in 1998 another war broke out intended to overthrow Kabila by Rwanda and Uganda who supported Kabila during his take over. Angola, Zimbabwe, and Namibia came to the rescue of Kabila. It happened that seven nations got involved in that war and for that reason some considered it as the world war of Africa. It lasted approximately four years and divided Katanga province into two, with the insurgents occupying the northern part of the province (Petit & Mutambwa, 2005:470). After the assassination of Kabila in January 2001 his allegedly adopted son, Joseph Kabila, took over. Since then there has been progress, the cessation of hostilities, the holding of general elections throughout the country in 2006 and 2011, etc.

3.6.2 Socio-economic context

As we know the city of Lubumbashi lived according to the rhythm of GCM, the giant state mining company, which controlled the lives of its employees from birth to death (Petit & Mutambwa, 2005:470) to such an extent that workers used to say that, GCM is our father and mother. Production at GCM has currently resumed but not to full capacity after being shut down for about five years. But Rubbers (2004:470) asserts that despite the renewed production of copper and cobalt, GCM is still incapable of generating wealth for the whole city as in former years. He further stresses that this situation has tremendously affected the daily lives of people. For example a survey conducted in 2004 reveals that only 42% of the active population are currently employed compared to 85% in 1973 (Rubbers 2004:470). Rubbers goes on by saying that as a result there has been an increase of many forms of informal professions commonly called the second economy or informal economy for example; fuel traffickers commonly called Khadafis who take their name from the former Libyan head of state, Cambistes or money changers etc. Most of the time this form of economy does not reflect on the national statistics, however it constitutes the real economy of the country. It is estimated that this informal

economy constitutes more than seventy percent of the national income in the Congo (Rubbers 2004:322). Rubbers also argues that the survey also discloses that 81% of actively employed population are faced with low wages or non- payment of salaries, and resort to unofficial work to supplement their wages in order to make ends meet. But Petit and Mutambwa (2005:472) specify that the development of petty trade and craft occupation is not new in Lubumbashi city, it goes back to the time of 1930s and 1960s crises when it took place on a smaller scale.

3.7 CONCLUSION

In this chapter there was an attempt to demonstrate that although the history of the Congo does not start with Belgian colonization, the latter has thoroughly shaped, transformed and structured the contemporary Democratic Republic of the Congo. In other words the present form of the Congo state and the current economic situation can be traced back to the colonial era.

Accordingly, the Congo inherited from the colonial power a government that had been rapidly weakened by ethnic conflicts and the secession. The advent of the second republic brought hope that peace, unity and prosperity will be restored. But unfortunately it established an autocratic rule which repressed the population. The overthrow of Mobutu regime by Kabila and later the taking over by Kabila the son did not immediately bring stability as expected, because the destruction of the country was so deep. The country is still enduring the legacy of mismanagement and corruption left by Mobutu's regime.

The economy of the country as a whole is based on the export of minerals and agricultural products. The country's economy declined from the 1970s and beyond due to various factors. Unable to revive the economy, the Congolese government resorted to the IMF for funding. Consequently the named institution is now controlling the economic policy of the country. For

example the reform (reducing staff, eliminating the social sector, etc.) of GCM has been decided by the international financial institutions. Thus the government does not have a complete control of the resources, because it receives orders from the donors. This situation has contributed to the increase of poverty and the growth of the second economy. The researcher agrees with Gran and Hull (1979:1) when they state that the Congolese people have no effective political or economic institutions that can defend their interests, they are left to fend for themselves. This, is a challenge to national and international political actors to bring about fundamental change in the country.

The historical background of the DRC traced in Chapter 3 reveals the astonishing continuity of maladministration the country has experienced for over a century, since its formation in 1885 until now, is useful to help understand the present situation of poverty discussed in Chapter 4.

CHAPTER 4

DIAGNOSIS OF POVERTY IN THE DRC AND THE CITY OF LUBUMBASHI

4.1 INTRODUCTION

In Chapter 2 the researcher endeavoured to understand the concepts poverty and development. It has been argued that poverty is the result of underdevelopment and development is a mechanism of poverty eradication. In Chapter 3 the historical, political and socio-economic background of the Democratic Republic of the Congo and that of the city of Lubumbashi were described in order to better understand the present situation of poverty in the country. Thus in this chapter the aim is to provide a diagnosis of poverty in the DRC and the city of Lubumbashi; by identifying, analysing and summarizing the key national and local information concerning the different dimensions of poverty in the DRC.

The title of this chapter is taken from the “*Document de la Strategie de Croissance et de la Reduction de la Pauvreté*” (DSCR, 2006), a guide document for any study of poverty in the DRC. In fact the study of poverty in the DRC remains a big challenge first of all because of the complexity and the multidimensional nature of the phenomenon of poverty. Secondly there are very few studies on poverty that have been conducted in the DRC. This is due to various reasons amongst is the insufficiency of statistical data on poverty in the DRC. The country does not always have available data in significant areas (Odekon, 2006). Since the 1990s the DRC has gone through difficult times and the situation has been aggravated by five years of civil war which affected the national statistical system. As a result the Congo has no up-to-date statistical data that could indicate the extent of poverty in the DRC. Ntalaja (2002:151) also raises the same concern and states that President Mobutu’s government lacked the most elementary demographic and other statistical data due to the poor quality of record keeping. He further

affirms that the Mobutu's administration often worked with fictitious data. Another problem is that, for the past two decades the country has been marred by insecurity, socio-political conflict and the difficulty of access to the provinces because of the poor conditions of roads and insecurity. This has greatly limited the ability to fully assess and evaluate poverty in the Congo. Nevertheless, it is estimated that 75% of the Congolese population lives in extreme poverty (Odekon, 2006).

Thus in recent years poverty reduction has been the concern of the national government in the DRC. The government has begun to elaborate methods and programmes as part of the development planning to bring the country out of the socio-economic crisis in which the country has found itself locked for decades. The DRC published the DSCRП in July 2006. The named document was elaborated through the use of many sources of data amongst which the survey 1-2-3 undertook in 2004-2005 (DSCRП, 2006). This survey appears to be effective because it used the method of participative analysis of poverty (PPA) which consists of involving the whole population in the process (DSCRП, 2006). It covered all eleven provinces including 470 Congolese districts and villages across 94 of the 145 territories that constitute the DRC (:18). The survey involved 23500 people and groups (:8). This survey was completed by the Congo National Institute of Statistics in collaboration with the Economical and Statistical Observatory of Sub-Saharan Africa (AFRISTAT) and these institutions received technical support from French government (:9). Thus under the supervision of the Ministry of Planning the government has succeeded providing the DRC with a final document of strategy for growth and poverty reduction, abbreviated as DSCRП. Consequently the DSCRП (2006) has become the benchmark document to approach the phenomenon of poverty in the DRC. Unfortunately the named document does not recognise the role of the church in the process of

reducing poverty and fostering sustainable development. The elaboration of the DSCR (2006:18) was based on a combination of qualitative and quantitative methodology in order to:

- Lead to a poverty analysis
- State the long term vision expansion
- Articulate an approach; and
- Improve the execution, observation, and assessment structure and mechanisms for actions taken.

The DSCR is divided into three chapters: In the first Chapter the context of the DSCR and the preparation process are explained. Obviously the DSCR (2006) was elaborated subsequent to the 2002 signing of the peace consensus at Sun City in South Africa after the five-year war between the DRC and its neighbouring countries; Rwanda, Burundi and Uganda. The preparation process was launched in December 2003 and it was completed in 2005. The elaboration of DSCR II second generation is underway in Kinshasa, but it has not been completed yet, it will give an up-to-date description of the poverty situation in the DRC. In the second Chapter the diagnosis of poverty in the DRC is discussed. The discussion covers the major challenges the country has been facing since independence. It also emphasises the complexity and the multidimensional nature of poverty in the DRC. In the third Chapter a poverty reduction strategy is discussed. This strategy is intended to:

- Re-establish peace and security throughout the whole country
- Restore the rule of law
- Stimulate and consolidate the economy

In the fourth and the last Chapter the implementation, monitoring, and evaluation of the DSCR, in order to ensure its efficiency and its effectiveness, is discussed.

The focus of this chapter is on the diagnosis of the situation of poverty in the Congo. Clearly the study of poverty at the national level will form the basis of the description of poverty at the provincial level. Such analysis will shed light on understanding the nature of poverty in the city of Lubumbashi and help the researcher to develop and propose appropriate actions the

Pentecostal Church in the Congo/30^{ème} CPCO should take to eradicate poverty. The relevance of the nature of poverty in Lubumbashi city will be tested in Chapter six with field research. In the next section a diagnosis of poverty in the DRC will be presented.

4.2 DIAGNOSIS OF THE POVERTY IN THE DRC

The DSCR (2006:18) underlines that poverty in the DRC is a complex and a multidimensional phenomenon, it varies by place of residence, provinces and specific social group. The same source indicates that poverty pertains principally “to unmet basic needs; deterioration in production factors, the absence of peace, the culture of impunity boosting corruption, injustice, and exclusion, and poor access to basic social services” (:18).

4.2.1 The unmet basic needs

The basic needs such as emphasised in the DSCR (2006:18) can be expressed in terms of; having enough food and clothing, having a place to stay, and the means to consult a doctor when there is sickness. These are the things that come to mind when people discuss poverty (:18). Studies reveal that the DRC is still ranked amongst the poorest nations in Africa and around the world despite some recent improvement of the macro economy.

4.2.1.1 Lack of food

The lack of food implies the incapacity of someone to obtain adequate food to feed himself/herself or his/her family (DSCR 2006). In the DRC the lack of food is a scourge that affects the entire population, in rural areas as well as in urban areas. It is estimated that 79% of the population are not happy with the food they eat (DSCR 2006:18). It is evident that there is food insecurity in the DRC. The causes to this problem are many and varied, for example poor governance which results in the inconsistent agricultural policy which has led to poor rural development, and the collapse of the agricultural sector (:22). Consequently poverty has

become widespread in the DRC. All provinces of the DRC suffer from the same problem, the deterioration of basic infrastructure and the lack of development.

4.2.1.2 Lack of adequate clothing

Lack of adequate clothing is also seen as a criterion through which poverty is identified in the DRC. It is estimated that 84% of the population are struggling to dress decently (DSCR 2006:22). For example Ekakhol (2009) notes that lack of means to buy new clothes obliges many families in both rural and urban areas to purchase second hand clothes and shoes imported mainly from overseas and on sale at local market stands. He further indicates that the wearing of these clothes and shoes is considered as a sign of poverty, but the most affected by the problem of clothing are people living in rural areas where people cannot afford decent clothing.

4.2.1.3 Lack of adequate housing

Housing is a primary human need. It provides shelter that helps to protect individuals and families against the weather, it improves resistance to sickness, and it protects the environment and dignifies a human being and community life (DSCR 2006:18). Housing constitutes an important area in which poverty is revealed. Obviously housing is a crucial problem particularly in the Congo. It is estimated that 81% of the population in the DRC are not satisfied with their housing (:18). The DSCR (2006) emphasises that due to difficult economic conditions and the high cost of land and building materials, it is not easy to own a quality house. As a result the poor find themselves crowded in risky housing in shantytowns without infrastructure (:18). Analysts argue that in this case housing becomes a factor of exclusion. For that reason housing can be considered as a poverty indicator. Since the independence in 1960, the DRC has been characterized by poor implementation of urban policy and regulations on housing. This has resulted in wide spread uncontrolled construction and indecent housing.

4.2.1.4 Lack of access to medical care

Health occupies a prominent place in the millennium development goals. It constitutes the fourth, fifth and sixth points to the goals. No one can contribute to economic growth if he is not in good health. Thus by investing in health care, a nation expresses its willingness to alleviate poverty. In the DRC the area of health care is in a critical condition, 82% of the population reported not being able to take care of themselves in terms of health care (DSCR 2006:18). This situation is of great concern and requires concrete action from the government.

4.2.2 Deterioration of production factors: labour and capital

According to the DSCR (2006) poverty is seen as a situation where there is a low level of production, lack of purchasers, lack of opportunities, lack of jobs, and lack of creativity. Finally, poverty is recognised as a lack of capital to start a lucrative business (:18).

The DRC is a country that is endowed with immeasurable natural resources. The economy flourished during the colonial period such that the DRC became “the second most industrialized country in Africa after South Africa” (Petit & Mutambwa, 2005:69). Despite its economic potential the DRC has witnessed a drastic decline for the last five decades, to the extent that the country is ranked amongst the poorest countries in the world. Economic analysts observe that the dramatic decline of productivity is the result of inappropriate economic and financial policies, pervasive corruption, political turmoil, civil strife and fully fledged war since 1998 (Akitoby & Cinyabuguma, 2006).

The decline of the production impacted negatively on the social life of the population. For example GCM²⁸ was employing thousands of workers and, when it collapsed there was massive loss of jobs. GCM’s new structure since 2003 employs only a handful of workers.

²⁸ GCM (La Générale des Carrières et des Mines) in the Katanga Province, the biggest mining company, the lung of Congolese economy represented 66% of the national budget.

Hence, there is an increase of unemployment that results in poverty. Furthermore the Congolese economy collapsed along with the banking system during the turmoil of the 1990s. It became then difficult for farmers to obtain credit in order to fund their micro projects. This situation seriously hampered economic growth and development. It is only in recent years that some new banks have emerged.

4.2.3 The absence of peace

In the DRC the people are preoccupied with the idea that the country has been ravaged by war for many years and that this has brought much suffering and aggravated poverty to the population. The Congo Civil War stems mainly from the vast mineral resources the country possesses particularly in the eastern part of the country (Clement, 1998:258). Clement indicates that the absence of peace has been perceived as a sign of poverty in the DRC in the sense that it constitutes a major impediment to economic growth and thus to poverty alleviation. The many years of conflict in the DRC have negatively impacted the wellbeing of the population most particularly on social, economic and psychological level (DSCR, 2006:19). Thus the restoration of peace and security in the country would be a great relief to the population.

4.2.4 Impunity, corruption, injustice, and exclusion

The culture of impunity is also emphasised in the DSCR as another aspect that contributes to the increase of poverty and the suffering of the population in the DRC in the sense that it encourages corruption, injustice and exclusion or marginalization (DSCR, 2006). The DSCR report does not give further details to explain how corruption causes poverty in the DRC. Nevertheless, the history of the Congo reveals that the culture of impunity has been the norm in the country since the rule of King Leopold II, throughout the colonial era to Mobutu's dictatorial administration and during the present reign of Kabila (Kodi, 2008:13). But it is during Mobutu's regime that corruption has been institutionalized, it has become a legitimate

activity, a normal way of life. It seems that it is President Mobutu himself who encouraged corruption when in 1973 he advised the people in one of his speeches in Lingala language²⁹ saying *yiba na Mayele*, which means steal cleverly (Kodi, 2008:18). It is clear that Mobutu built his regime on corruption and thus this led to his fall (:22). Consequently corruption, nepotism and patronage have become the hallmarks of conduct in the country particularly in the public administration, such that in order to benefit from any service one must bribe, most often called motivation to minimize its gravity, “otherwise the service is denied or one has to wait a long time”(Kodi, 2008).

In addition the maladministration of the country has led to a culture of impunity which in turn has given rise to a class of untouchable people who cannot be sued if they commit an offense (Ekhlakol, 2009:195). The untouchable people are usually the autochthones or foreign nationals who have a link with some members of the government, high-ranking police officers or military authorities (:195). The problem lies in the lack of the independence of the judiciary system. The named judicial cannot function properly because of the widespread corruption in the country.

Although the new constitution guarantees the independence of the judiciary system, political and military authorities openly interfere in the court cases and influence the decisions. For example a local newspaper in Kinshasa (Soixante pourcent des jugements, 2012) reports that 60% of the judgments³⁰ of the courts are not executed because of political pressure. The clerk of execution of the High Court of Gombe in the city of Kinshasa alleged on Radio Okapi that the Registry (responsible for enforcing judgments) is under pressure as well as the Departments

²⁹ Lingala is one of the four national languages in the DRC, namely, Swahili, Tshiluba, Kikongo and Lingala.

³⁰ Soixante pourcent des jugements rendus par les tribunaux ne sont pas exécutés [Online]. Available: <http://radiookapi.net/actualite/2012/05/15/kinshasa-60-des-jugements-rendus-par-les-tribunaux-ne-sont-pas-executes-des-pressions-politiques> [2012, May 15].

of Justice and Human Rights. He said that some of his predecessors have been suspended after attempting to enforce judgments despite political pressure. This renders the court an ineffectual and corrupt arm of the government. That is why the Congolese lawyers call the courthouse *hospitals of ill law or law of cemeteries*. An independent and well-functioning judiciary system is vital to combating corruption, enforcing laws, and providing checks and balances on arbitrary power (Herderschee, Kaiser & Samba, 2012).

As mentioned above, corruption is rife in the country and is considered as a normal way of life. Kunhiyop (2008:168) underlines that corruption has serious consequences; it destroys a nation by undermining economic development and by increasing poverty. For example President Mobutu and his aides plundered the country's resources until he was one of the richest men in the world, but the country one of the poorest (:169). Figure 5.2 (cf. Appendix F) illustrates how the laity depict the problem of poverty that is affecting the city DRC and the city of Lubumbashi in particular. It shows that 72% of the respondents agree that the plunder of the resources causes poverty in the country, whereas 23% of the respondents disagree, and only 6% of the respondents do not know.

Apart from undermining development corruption has many other consequences that Kunhiyop (2008) outlines as follows:

- Corruption perverts a nation's sense of right and wrong.
- Corruption provides fertile soil for tribalism, nepotism, fraud, dishonesty and selfishness, and may even lead to murder.
- Corruption encourages lack of transparency
- Corruption disregards for the rule of law
- In corrupt societies, the weak and the powerless suffer as only the rich and powerful have access to the courts.
- Corruption encourages people to believe that the end justifies the means.
- Corruption destroys the moral fibre of the society
- Corruption brings about poor productivity and incompetence
- Corrupt governments do not develop their countries. Funds meant for development are diverted to their personal accounts.

The question that arises is how can Christians in the DRC respond to corruption that is deeply anchored in the mentality of the people and has become the normal way of life?

It is worth mentioning that corruption is not a new phenomenon, it was also practised in the biblical time, but God condemned it. There are many examples in both the New and the OT that Kunhiyop (2008) mentioned to illustrate that evil. For example Deuteronomy 16:19 reads: “You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous”. Isaiah 1:23 states: “you rulers are rebels, and companion of thieves; everyone loves a bribe, and chases after reward. They do not defend the orphan, nor does the widow’s plea come before them”. The Bible also explains that Judas was bribed to betray Jesus (Luke 22:11-15). Another example of bribery in the NT is found in Matthew 28:11-15 where the chief priests bribed the guards at Jesus’ tomb and instructed them to say that Jesus was not resurrected, but his disciples came and stole him at night.

Paris (2009:262) argues that corruption is a form of injustice and causes poverty, it is an ethical issue, and for that reason the church has a fundamental duty to address it on the individual, institutional, and systemic levels. In order to respond effectively to poverty Kunhiyop (2008) states that condemning corruption is not enough to uproot it since the problem of corruption lies in the heart. That is why the Bible (Jer. 17:9) declares: “the heart is more deceitful than all else and is desperately sick, who can understand it”?

Instead Kunhiyop (2008) proposes two strategies of fighting corruption. First of all to pray that God will transform the hearts of people, and secondly to denounce publicly that corruption in all its forms is unacceptable and call the authorities not only to condemn it but also to take action and prosecute those who are found guilty.

4.2.5 The lack of access to basic social services

The lack of access to basic social services has been considered as one of the most significant aspect of poverty in the DRC. Poverty is preventing many Congolese people from accessing basic social services, such as consulting a doctor or seeking treatment, this has forced many people to use self-medication or traditional medicine with all the consequences that follow (DSCRCP, 2006).

4.2.6 Perception of poverty

Poverty is a social fact; however it appears that the perception of poverty in the DRC varies significantly by area of residence, by province and by specific social group. This study is focused on the widespread poverty in an urban area, the city of Lubumbashi, where reference is mostly made to the collapse of GCM. For example Tambwe (2010:6) stresses that the collapse of GCM greatly contributed to the increase of poverty in the city of Lubumbashi in particular. He argues that this is due to the fact that for 85 years (1906-1991), the mining company GCM was the central employer of wage labourers in the Katanga Province and the main earner of foreign currency in the DRC. He further states that its collapse in the early 1990s resulted in the retrenchment of thousands of people (loss of more than 11,000 jobs).

The DSCRCP (2006) also emphasises three categories or specific groups of people who suffer as a result of poverty in the DRC. The first social group consists of children. Children find themselves in a difficult situation because of the absence or the death of one of the parents. For example in the city of Lubumbashi some parents cannot afford to keep their children at home because of the widespread poverty, and because sometimes they remain unpaid for months. As a result children end up hanging in the streets to fend for themselves. It is not easy to evaluate the number of children who live on the street of Lubumbashi because no research has been conducted on this issue, but the DSCRCP (2006) estimates the number of street children to be

40000. On the eve of the celebration of the International Day of Women's rights on the 8th March 2013 a NGO in the city of Kinshasa stated that nearly 8950 girls were living on the streets in Kinshasa³¹. The second group consists of people living with HIV/AIDS. The DSCR (2006) explains that this category are rejected by the society. Other sources indicate that it is in the poor countries that the rate of HIV/AIDS is high because poverty increases the risk of becoming infected.

The third group consists of people who suffer disabilities, people living with physical, mental or social handicaps. Many policy makers argue that there is a close link between disability and poverty. They argue that being physical disable increases the chances of becoming poor and vice versa. It is estimated that the population of Lubumbashi is about one million but 7.5% of the population in the city is living with HIV/AIDS (Tumwaka, Kabeya & Mbelu, 2009:4).

4.3 SECTORAL AND THEMATIC DIAGNOSIS

4.3.1 Poor governance

The DSCR (2006) suggests that poor governance is the main contributor to the increase of poverty in the DRC in the sense that it creates incompetence in the sectors responsible for productivity and revenue and for attracting public investment. Poor governance also discourages the creation of companies and jobs etc. The brief history of the DRC outlined in Chapter 3 (3.3) reveals the remarkable continuity of maladministration the DRC has experienced for over a century, since the time of King Leopold II's rule to the reign of both Kabilas, through the colonial period and the Mobutu regime. This situation has contributed greatly to the increase of poverty in the DRC.

³¹ Journée de la femme: NGO lists 8,950 street girls in Kinshasa [Online]. Available: <http://radiookapi.net/actualite/2013/03/08/journee-de-la-femme-une-ong-repertoire-8-950-filles-de-la-rue-kinshasa> [2013, March 08].

4.3.2 Sectors with growth potential

It should be noted that poverty in the DRC has largely been the result of the low operation of sectors with growth potential. The DSCR (2006:30) discloses that the DRC has experienced a period of uninterrupted decline from 1990 to 2000. The growth became positive again after 2001 when the sector of national economy was reformed. Economic analysts observe that although the economy is growing, it remains weak. That is why some analysts predict that it will take fifty years for the Congolese economy to reach its previous prosperity of the colonial period.

4.3.2.1 The Agricultural sector

Agriculture is the first resource for wealth, it is the natural work of man. Agriculture is the primary factor in the development of a country. It constitutes the main activity of the majority of the population in Katanga Province. It prospered during the colonial period between 1908-1960. Unfortunately nowadays the agricultural production has dropped significantly and this leads to an increase in imports of basic food and a fall in exports of food products. In Katanga Province, agriculture is mainly for self by farm households which are not sufficiently supervised, on small areas with rudimentary tools, unimproved seeds and traditional techniques. The quantities produced are too low because farmers who formerly produced more are discouraged especially because of the decrease in demand due to poor condition of roads (DSCR, 2006). This situation creates thus food insecurity in the country and the city of Lubumbashi in particular.

Rev Y (2013:375) confirms this reality when he explains that, we experienced a very complicated situation in March 2013 when a group of Mai Mai militia allegedly coming from Mpweto village made their entrance into the city to submit their memorandum to United Nations troops. This caused the population to panic. Subsequently a bucket of maize flour

(basic food in the city of Lubumbashi) that used to cost 12000Fc went up to 32000Fc in one day, because Zambia closed its borders. For we get most of our food supply from Zambia, nearly everything we eat comes from Zambia or southern Africa (cf. Appendix F). This gives evidence that there is food insecurity in the country.

4.3.2.2 Forestry

The Congo is the most densely forested country in Africa and the second most densely forested in the world after the Amazon rainforest in Brazil. As such it is important to the world environment to protect this forest and to prevent further climate change that is menacing planet earth. It is also estimated that the Congo forest supports the livelihoods of about 40 million people (DSCR, 2006:34). Unfortunately the Congo forest is under threat because of the high rate of deforestation caused by the careless chopping down of trees. First of all the growing population who live in poverty opened up tracts of forest for agriculture³². As we will see in this chapter, many people in urban as well as in rural areas do not have electricity in their homes, for that reason they rely totally on firewood and charcoal for cooking. This represents a serious threat to the forests of Congo. To run their furnaces, brick makers and miners systematically and mercilessly chop down trees in the residential areas of Lubumbashi for wood to burn in their kilns. Consequently, during the rainy season, the wind blows down the houses that are no longer protected, and which were built illegally³³. Furthermore there is no transparency in the management of forestry in the Congo. It is notable that armed conflicts have contributed a lot to the poor management of forests, and that this situation has led to devastation and the degradation of forests (DSCR, 2006).

³² *Congo's forests depend on Durban*, 2011 [Online]. Available: <http://www.guardian.co.uk/global-development/poverty-matters/2011/nov/30/congo-forests-depend-on-durban> [2014, January 03].

³³ *Katanga: briquetiers et miniers déboisent Lubumbashi* [Online]. Available: http://lubumbashi-fir.blogspot.com/2007_07_01_archive.html [2014, January 03].

4.3.2.3 Transport infrastructure

Transport infrastructure is the key element that ensures the freedom of movement of persons and property and promotes the development of a country (DSCR, 2006:34). However the Congo's transport infrastructure is in a dire state. The deterioration of the Congo infrastructure constitutes a veritable hindrance to sustainable economic development and growth and prevents trade or access to certain basic social services (:34). It therefore contributes to the continuation and the aggravation of poverty in the DRC.

The transport infrastructure started to deteriorate soon after the country attained the independence in 1960 because of the conflicts that erupted. It was further aggravated by mismanagement during Mobutu's dictatorial regime from 1965 to 1997 and the two Congolese wars in 1996 and 1998 respectively. Consequently, the road and the rail network are in an advanced state of dilapidation, and there is no policy in place with respect to the vast waterway network. For that reason the air traffic becomes the only option with respect to transportation in the DRC. However air travel is extremely expensive and unaffordable to the poor. Another problem is that the air traffic in the country remains insecure in the sense that it is in the DRC that we find the worst aviation in the world as there is no compliance with international safety standards.

Moreover it has been observed that the public enterprises SNCC³⁴ and ONATRA³⁵ that have the monopoly when operating the mass transport infrastructure do not bring satisfaction to the Congolese population. This is due to the fact that there is a lack of investment in the maintenance of existing infrastructure and equipment (:35). Rev U (2013:369) explains that in his congregation many people are unemployed, and to make ends meet some are running small

³⁴ Société Nationale des Chemins de Fer du Congo (National company of Railway of Congo)

³⁵ Office National de Transport (National Office of Transport)

businesses. However they are experiencing difficulties because it is difficult to obtain goods (palm oil, etc.) from villages such as Kongolo and Kabongo as the roads are impassable, the train is not running as it used to, is it a wonder that poverty prevails?, (cf. Appendix F).

4.3.2.4 The mining sector

The DRC is endowed with innumerable minerals resources. For example it is indicated that the DRC is ranked second in the world with regard of copper and cobalt in other words 10% of all reserves of the world copper is found in the DRC (:35). It is scandalous that despite so many resources the large population of the country still lives in extreme poverty. It has also been indicated that “in 1990 export proceeds amounted to about US\$1 billion” (:35). This is quite a lot of money that could have been used to alleviate poverty in the country; unfortunately it was only used for the personnel enrichment of leaders.

As mentioned in the previous chapter, GCM was the most important mining company in the DRC. It contributed 66% to the national budget. In addition it was the main source of employment for many, it employed thousands of workers. It also played an important role in the social life and economy of the entire country in general and the Katanga Province in particular. Its collapse negatively impacted the economy as a whole and many other sectors of the national economy and obliged the government to restructure and regulate the mining sector (:35).

4.3.2.5 Electricity

It should be noted that electricity plays a pre-eminent role in the growth of the economy. It also contributes to the improvement of living conditions of the population. It is therefore a source of progress and development. In other words the lack of electricity is an indication of underdevelopment that contributes to the increase of poverty. The poor infrastructure and lack of power supply have been a huge hindrance on economic to growth across the country.

However the country has abundant electrical energy and the most powerful hydroelectric dam (Inga-Dam) capable of meeting the electricity needs of the whole continent of Africa if it runs at full capacity. Unfortunately it is currently working at 40%.

Consequently there are frequent disruptions in electricity supply particularly in the city of Lubumbashi, and this for various reasons. According to the information collected from SNEL³⁶, the Province of Katanga is at present experiencing a strong demand for electrical energy because of the mining companies (Senga, 2013). Senga goes on by saying that the electrical energy required in Katanga is over 900 MW. She specifies that at the moment only 450MW is being produced and this includes the production of Inga Dam and three hydroelectric dams in the Katanga Province namely Nzilo, Nseke and Mwadingusha. For that reason Senga (2013) clarifies that there is a deficit of 450MW, and this leads to severe chronic load shedding. Thus the disruption of electricity supply as Senga specifies is mainly due to:

- The decreased of water level at Inga Dam and other sites due to silting problem
- Many machines are shut down due to lack of maintenance (this denotes the ill-intention of the governing body that often does not give importance to the production of electrical energy)
- Theft of high and medium cables

The load shedding has also affected small businesses which have to resort to generators with the high cost of fuel. In addition the lack of regular electricity supply has obliged many people to resort to firewood and charcoal as a source of energy for the urban and rural poor for cooking and heating. This situation should be of great concern to the government because as mentioned above; it constitutes a threat to well-being of Congo forests, and prevents development.

³⁶ La Société National d'Electricité (National company of electricity)

4.3.2.6 *The Private sector*

The DSCR (2006:36) recognises the private sector as an important domain that generates wealth, and creates employment. The difficulties the DRC has gone through seriously affected the private sector such as the implementation of the *zaïrianization* measures that discouraged expatriate economic operators in the 1970s. In addition the disorder created by the process of democratization in the DRC led to the general looting in 1991. The two wars in 1996 and 1998 and the continued armed conflicts in the eastern part have seriously hampered the development of the private sector. This situation has increased poverty in the country since it caused many people to close their businesses which led to many job losses. In fact the DRC has never fully recovered from these sad events. It is still struggling to recover from the legacy of mismanagement, corruption and human right abuses left by the dictatorial regime of President Mobutu.

It is worth mentioning that the DRC government owns most big companies (GCM, ONATRA, REGIDESO, SNEL, and SNCC etc.). For that reason the DRC government has always been the principal economic operator in many areas of national life, such as mining, water supply, electricity, transport etc. (:36). But the mismanagement of the public enterprises and the country as a whole created economic instability that gave rise to the informal economy or second economy or parallel economy as a source of wealth and job creation, and this has become the dominant share of the Congolese economy. Verster (2012:20) makes a distinction between the first and the second economy. He specifies that the first economy refers to the national and international markets and monetary actors. The second economy embodies the way in which traditional Africa manages its affairs. It is difficult to evaluate the informal economy as it does not reflect in the national statistics.

In his analysis of the informal sector in the city of Lubumbashi Mwanza (2012) explains that the informal sector is highly developed in the province. The informal activities constitute a permanent job for those who indulge in them, which reduces the level of unemployment in the households. Then Households members do not think of looking for employment in the official sector. Mwanza further elucidates that the revenue they generate allows them to meet their basic needs and it creates the balance and stabilizes the standard of living of the households. He also indicates that the informal sector is a significant shortfall for the state, since these activities are outside the tax system. The state however does not ignore their existence, but there is a problem with their integration.

4.3.3 Social sectors

The social sector which includes education, health, water supply, sanitation as well as social security has not been spared by the maladministration that has characterized the country since independence (DSCR, 2006:31). This also contributes to the increase of poverty in the DRC.

4.3.3.1 Education

The role of education in the analysis of poverty cannot be underestimated. It is the second objective of the MDGs. It is a factor of poverty reduction, productivity and growth, it fosters development. Unfortunately the quality of education in the DRC has been declining gradually at all levels since the country attained independence in 1960, and it has declined further in the 1990s. There is a very little will on the part of the government to improve the educational system. People who can afford prefer to send their children abroad to give them an opportunity to study in good conditions and to receive a better training.

The decline of the Congolese educational system can be attributed to various factors. As already mentioned in Chapter 3 (6.1), the crisis of 1990s and the civil war that left approximately five million dead led to further deterioration of the educational. Another reason

is that, the government is unable to pay teachers regularly and to maintain schools. For that reason the educational system in the Congo underwent reforms aimed at making the parents themselves finance the schools without the help from the government. This denotes a sense of irresponsibility on the part of the government. However the DRC's new constitution (article 43) guarantees compulsory and free primary education in public schools (Christian, 2010:6).

The same source indicates that the consequences of this policy was:

- The degradation of education quality and infrastructure
- Pervasive corruption, including prostitution in order to get good grades
- Misuse/theft of the school funds

Christian (2010:6) observes that the deterioration of the educational system is partially due to the curriculum itself. He explains that the Congolese educational system is old, and it dates from the colonial era. It has never undergone any intrinsic reform and it is no longer relevant; this despite the fact that the economical configuration has totally changed, for example it is estimated that more than 70% of the economy in the DRC is informal (:6).

4.3.3.2 Water and Sanitation

Water is the primary need of the human being. Mutambay (2006) stresses that water is a particularly valuable commodity, and is essential for food preparation and the making of other beverages. He goes on by saying that water is useful for hygiene, and for ensuring the cleanliness of premises. It is also used in agriculture and in industry. He asserts that water is not only a commodity but also a vital factor in food production. Mutambay further states that managing water properly and making it accessible to all is actually contributing actively to the well-being of the populations, and fostering poverty eradication.

The DRC lives a veritable paradox, despite the fact that the DRC has a high rainfall and many rivers, it is currently facing a severe crisis with regard to the drinking water supply. The access to drinking water; its availability and its quality constitute an urgent challenge for the DRC.

Mutambay (2006) indicates that the Congo River is, 4500 km long and its tributaries occupy almost 93% of the river basin which is about 3,822,000 km² is situated in nine countries. In addition it rains abundantly throughout the whole country, the average rainfall is 17,000 mm, ranging from 1200 mm in Katanga Province to 2200 mm in Equateur Province (Mutambay, 2006). In this regard Mutambay maintains that in the medium term the DRC does not run a risk of water shortage and there is no need to search for underground water which requires huge investment. He also observes that despite this wealth, investment to produce, process and distribute drinking water in urban centres in the DRC is not up to standard and does not meet the needs of the population. There is a decline in water supply, the majority of households do not have water taps in their homes. Consequently the drinking water shortage compels inhabitants of certain neighborhoods in the city of Lubumbashi to queue up to fetch water from the well on a daily basis. Mutambay (2006) notes that the victims are women and children who usually transport water all day long, sometimes over a long distance from their homes. He sees this situation as a drudgery and a waste of time and energy, a deprivation of leisure and hours to devote to training. He states that the availability of drinking water improves the standard of living of the populations and contributes to reducing infant mortality. He states that bringing water near the point of use can significantly reduce the drudgery of women and children who sometimes spend 50% of their time on transporting water and household activities. This is one of the basic services the government should render to its population.

Concerning sanitation in the DRC the situation is deplorable. Most households are unable to access adequate evacuation of solid and liquid waste. A survey covering large towns in the Congo (including the city of Lubumbashi) in 1999 reveals that sanitary conditions are in bad shape, few latrines are connected to public sewers, and there is a lack of public toilets, informal waste disposal, etc. There are also inadequate operational hygienic services (DSCR, 2006:39).

In certain areas garbage is thrown in the street, young people have lost the sense of cleanliness, the drainage system is not operational anymore, waste water runs along the road, there is no organized system of any kind for the removal of special waste (DSCR, 2006:41). Consequently, the environment is deteriorating from day to day and infectious diseases such as malaria, typhoid fever, cholera have erupted. This constitutes a big threat to health in the DRC. In fact sustainable development cannot be achieved without proper sanitation (:41). For that reason sanitation should become one of the priorities of the government.

4.3.3.3 Housing

Housing constitutes an important area in which poverty is revealed. In fact housing is a crucial problem in the DRC, and it is continuing to deteriorate. Since the accession to the independence in 1960, the DRC has been characterized by poor implementation of urban policy and regulations on housing. The DSCR (2006:42) emphasises that the DRC urban planning is characterized by the following main features:

- Undeveloped spaces are often sold, sites where there is no infrastructure
- Catastrophes such as drowning, siltation, destruction and mudslides often result from building on these sites
- Not much money is allocated to urban development and management
- Poor funds allocated to develop urban management
- There is a conspicuous absence of public or private property improvements

This resulted in wide spread uncontrolled construction, and indecent housing. It seems that a few years ago the Congolese experts developed plans to turn several Congolese towns into modern cities that can meet the minimum requirements of comfort, safety, quality and urban sustainability. Unfortunately these plans have not been implemented. President Mobutu built Gbadolite³⁷ his home town into a luxurious modern town instead. There is widespread recognition that leaders lack the will to implement the development plans of the DRC.

³⁷ Gbadolite is a town situated in northeast of the DRC at the border with the Central African Republic. It was the ancestral home and the private residence of President Mobutu from 1965 to 1997.

It is worth mentioning that poor housing in the DRC is due to difficult economic conditions and the high cost of land and building materials; which make it difficult for the poor to own a quality house. Thus the poor find themselves crowded into precarious housing in shantytowns without infrastructure. It can be argued that in this case housing can be considered a factor of exclusion, and a poverty indicator.

4.3.3.4 Social protection

Poverty in the DRC is also characterized by the lack of a viable social protection. The term social protection is defined in different ways in the development literature. “In general protection can be understood as all transfers protective services and institutional safeguards designed to protect the population at risk” (old age, sickness, disability, unemployment, dependants, disaster, etc...) (Standing, 2007:512). Protection can help fight against poverty.

Unfortunately social protection in the DRC is almost non-existent particularly in rural areas and the areas affected by armed conflicts (such as the eastern part of the country), this despite the existence of the Ministry of Social Affairs, the government structure that has supervision of the social sector. The DSCR (2006:42) indicates that the DRC lacks a precise national policy in the field of social protection and like in other poor African countries, the social protection mechanism is characterized by serious shortcomings. The same source indicates that actions to assist vulnerable groups are usually taken by various volunteers such as the NGOs, churches etc. However the named organizations can only cover a small portion of the population because their capacity is very limited (:42). Consequently the social condition of the majority of the Congolese population has deteriorated over the years and they find themselves in extreme poverty. According to the DSCR (2006:42) the weakness of the social system in the DRC is due to the following factors:

- Insufficient state budget assigned to social security

- The restricted capacity of social welfare organizations
- Participation of families and communities in support of weak people (the elderly, orphans, street children, teenage mothers, the disabled, etc.)
- The lack of social safety networks for the helpless and
- The incompetence of the general and special social security systems that are in place.

In the light of the foregoing it can be argued that the DRC is facing serious difficulties with regard to social protection for the poor and the vulnerable. It is important that the government take initiatives to improve the social sector in order to reduce extreme poverty.

4.3.3.5 Gender

Gender is one of the areas in which poverty is identified in the DRC. The conclusions of the participatory consultations (DSCR, 2006:42) reveal that the situation of gender in the DRC is of great concern. Despite the fact that the article eleven of the Constitution recognises that men and women are equal in dignity and rights, but women are still victims of discrimination of all kinds and gender inequality. The DSCR (2006) emphasises three causes thereof:

- First of all the socio-political situation the country has experienced over the past decades has brought about a radical change in the role of women who have become heads of households because of the death (from HIV/AIDS or armed conflicts) of their husbands.
- Secondly women are engaged in economic activities to counter the rise of poverty created by the meagre wages of their husbands and the absence of financial resources in general.
- Thirdly the rights of women are violated in the areas of employment, health, education and access to resources. For example in the area of education women are denied access to schooling because of sexual harassment, early marriage, undesired pregnancies and certain customs and traditions that encourage parents not to take girls' education into account.

In addition the DSRP (2006) indicates that women in the DRC constitute 53% of the entire population, but there is a low percentage of women who participate in the state institutions such as the government, the parliament and in private sector administration. For that reason it is imperative that women be integrated in all sectors of society in order to encourage development.

4.3.3.6 HIV/AIDS

The rampant HIV/AIDS in the DRC has led to a very worried situation. It is estimated that in 1995; 700,000 people in the DRC were infected but in 2004 about 2.6 million were infected of which about 780,000 were in the advanced phase of the sickness (DSCR, 2006:44). The same source indicates that the number of children left orphans by AIDS is currently estimated at around 700,000 across the country. These figures show that the situation of HIV/AIDS in the DRC is worsening and constitutes a potential threat to the national development, and contributes to the increase of poverty. It is apparent that there is no adequate policy on the side of the government to deal with these issues.

Furthermore, participatory consultations indicate that girls and women are more vulnerable to HIV/AIDS than men, sometimes because poverty forces them into prostitution to generate some income in order to survive. In the light of all this it is valid to say that on one hand HIV/AIDS is caused by poverty, but on the other hand poverty is one of the root causes of the continuation of HIV/AIDS in the DRC. The increase of the HIV/AIDS pandemic in the DRC suggests that the government is not winning the key battles against the disease and that the methods of prevention have not been used adequately (DSCR, 2006:44). Besides the DSCR reveals that although the majority of the population is informed about the different methods of prevention and transmission of HIV/AIDS, the knowledge of those methods remains low, particularly in rural areas (:44). It is also means that the government's response to HIV/AIDS is characterized by insufficient engagement to find a solution to the problem; the tendency is to leave the fight against poverty to external partners such as NGOs etc. (DSCR, 2006). This brings us to the diagnosis of poverty in the city of Lubumbashi.

4.4 LUBUMBASHI CITY POVERTY DIAGNOSIS

The city of Lubumbashi like any other city in the DRC is currently facing an urban crisis manifested by the gross lack of basic services such as clean water electricity etc. The urban population is growing and; the city is growing as well but without proper infrastructure. The failure of the state to provide basic services to the population has become the norm. The city of Lubumbashi has becoming the city of the poor.

The DSCR (2006) provides a framework through which poverty in Lubumbashi city can be discussed. The DSCR's diagnosis of the city of Lubumbashi will help us to gain an understanding of the root causes of poverty in the city of Lubumbashi. It will also help us to identify the challenges the *Pentecostal Church in the Congo* is facing with regard to poverty eradication. This analysis is fundamental as it will inspire the named church on the appropriate action to be taken.

As already mentioned in the previous chapter, Lubumbashi is the second largest city in the DRC. It is the chief town of the Katanga Province and is situated in the south east of the country. The population is estimated at one and half million. Lubumbashi has a small number of foreigners, most of them from the neighbouring countries. The main religion in the DRC is Christianity with 60% Catholics and 40% Protestants. There are various Protestants denominations in Lubumbashi city but the three largest are the Methodists, Pentecostals and Garaganze or Christian brethren. The survey diagnosed poverty in the Katanga Province as being a multidimensional phenomenon. The diagnosis according to the DSCR (2006:44) covers the following facets that are considered directly relevant to the formulation of a realistic strategy:

- The absolute poverty
- The dimension of capacity
- The dimension of access to basic socio-economic services

- The size of household assets

Unfortunately the DSCR (2006) which is the landmark document for any study of poverty in the DRC analyses the issue of poverty generally in the province without giving a detailed description of the poverty in each city or village. This situation makes it difficult to obtain accurate statistical data on the situation of poverty in the city of Lubumbashi which is the focus of this study. Nevertheless it paints picture of the nature and the extent of poverty in the Katanga Province of which the capital city is Lubumbashi. We know that the challenge of poverty in the city of Lubumbashi as well as in the country as a whole is clearly shaped by the legacy of mismanagement of Mobutu's dictatorial regime, the political crisis of 1990s and the two wars respectively in 1996 and 1998. The DRC needs a lasting peace, given the atrocities of all kinds the population suffered for decades because of the many unjust wars, now focused in the eastern part of the country and causing massive loss of human lives. The Democratic Republic of the Congo needs a lasting peace for its full development.

4.4.1 Absolute poverty

The DSCR (2006) reveals that the nature of poverty in Katanga province is facing is an absolute poverty. It pertains to monetary poverty and nutrition poverty. With regard to monetary and nutrition poverty, the DSCR (2006:11) shows that the poverty rate is very high in Katanga Province (69.12%) when compared to other provinces such as Oriental Kasai province 62.3%, Western Kasai province 55.8% and Maniema province 58.52%. It also estimated that the prevalence of chronic poverty and household assets in Katanga Province is 84% against 83% in Oriental Kasai and 91% in Occidental Kasai. Yet the DSCR (2006:11) indicates that poverty affects the poor differently, there are households who are in a very perilous situation while others are in a good situation.

4.4.2 Human capacities

The DSCR (2006) points to human capacities as the cause of income poverty in Katanga province. It defines income poverty as “the failure or shortage of resources needed to lead an acceptable life” (DSCR 2006:13). Income poverty does not cover the deficit of life itself, the quality and longevity depends on human capacities (:13). The DSCR emphasises that education and health constitute essential capacities for a good standard of life. That is why the MDGs of the United Nations, states that the level of education, health, and good environment are the ingredients for a good life. The deficit in one or another of their attributes is a sign of more serious poverty than income poverty.

4.4.2.1 Education

With regard to education, it is worth mentioning that it constitutes the basic human right, it is the second MDG. The Province of Katanga is among the provinces where access to school infrastructure seems to be the least problematic, this is why its population is among the better educated in the DRC (DSCR, 2006). But the enrolment rate (47.2%) is slightly lower than in the two Provinces of Oriental Kasai (64%) and Western Kasai (52%) (DSCR, 2006).

It is argued that such a rate of schooling is far from the rate required for the MDGs. Besides, the illiteracy rate in Katanga Province is 36% with a highly significant difference (26%) between the sexes 22.5% for males against 49% for females. Presumably the enrolment went down and school leaving went up during the last fifteen years in the province of Katanga. The reason for this as the DSCR (2006) emphasised is the collapse of GCM that has plunged many families into poverty. Furthermore the *Frais d'Intervention Ponctuel*³⁸ (Punctual intervention

³⁸ The *Frais d'Intervention Ponctuels* were established temporarily in 1994. They then responded to the need for temporary funding of the education system, until the state is able to fulfill its duty. The *Frais d'Intervention Ponctuels* was originally intended to serve as the functioning of the schools, they now actually contribute to the funding of all educational facilities.

fees) that was introduced in 1994 to fund teachers' salaries. Thus many parents lack the financial means to ensure their children's schooling. Consequently in Lubumbashi city as well as in other major cities in Katanga Province like Likasi and Kolwezi, those children who drop out of school are often become involved in illegal operations associated with GCM. These operations consist of smuggling in the mining concessions of GCM and extracting heterogenite which is sold to the rich merchants of the city who, in turn, export these products to South Africa. It is observed that if this situation continues the Katanga Province will find it difficult to attain the millennium development goals (DSCR, 2006).

4.4.2.2 Health

The DSCR (2006) reveals that the effects of war and the precarious economy have had a negative impact on health care in Katanga Province namely:

- Difficult access to quality health care
- The dilapidation or lack of health care infrastructure
- The lack of essential drugs or generic drugs
- The demotivation of the medical staff due to poor salary payment

As a result, the infant mortality rate (135 per 1000 children) is still very high in Katanga Province (DSCR, 2006). However the fourth MDG advocates the reduction of child (under-five) mortality. With such a high rate of infant mortality, it is difficult for the country to attain the MDG by 2015.

4.4.2.3 HIV/AIDS

Fighting diseases especially HIV/AIDS and malaria constitutes the fifth millennium development goal. It is observed that in Katanga Province HIV/AIDS is on the increase (4.8% for the population between 15-49 years old) because of war and especially with the presence of foreign soldiers and the promiscuity in the concentration camps for displaced populations who fled armed conflict in their respective villages (DSCR, 2006:18). The HIV/AIDS

infection also accelerated due to the behaviour of drivers of large trucks from the SADC countries where the prevalence of HIV/AIDS is very high (:18). Additionally it is reported that Malaria is the most common illnesses in Katanga Province (92.3% of consultations recorded) and common cause of death (52.4% of deaths), particularly in children under 5 years of age (DSCRCP, 2006:19). In hospitals, three in ten beds are constantly occupied by patients suffering from malaria (DSCRCP, 2006:19). To this can be added tuberculosis an infectious disease particularly amongst adults. It appears that 30-50% of TB patients are HIV-infected (:19). It is argued that all these diseases are fatal; they have claimed the lives of many, and they have undermined the development of a nation and impoverished families.

4.4.2.4 Housing and environment

The seventh MDG consists of ensuring environmental sustainability, because good housing and environment lead to good health. Compared to other provinces, the city of Lubumbashi benefited a lot from a huge investment in housing by companies such as GCM³⁹ and SNCC⁴⁰, the railway company. It is estimated that 52% of urban households lived in a house built with a good wall material (reinforced concrete, concrete blocks, and clay bricks) against 8% in rural areas (DSCRCP, 2006:19). But it should be noted that the access to electricity and to safe drinking water remains a difficulty in Katanga province. It is estimated that only 17.7% of households have access to electricity and only 7.9% of households have a water tap in their plots (DSCRCP, 2006:19). The same source indicates that sanitation remains a major problem in the DRC, particularly in Katanga Province where households resort to disturbing practices to get rid of their garbage. Households throw their garbage on dumps, whether in the wild dumps, on the roads or in public waterways (:14). This practice poses a serious threat to public health. In addition there are plots in some areas of the city of Lubumbashi that do not have

³⁹ La Générale des Carrières et des Mines

⁴⁰ La Société National des Chemins de Fer du Congo.

toilets, and very few households have toilets that meet hygienic requirements (flushing toilets), most of them have holes in the plots which do not meet the minimum sanitary standard (DSCR, 2006:14). In several building in the capital city, sanitation is either blocked or in an advanced state of unhealthiness, difficult, especially for women, to access without being exposed to urinary tract infections (*Beaucoup de bâtiments publics dépourvus de toilettes dignes*, 2014). It is shocking and scandalous, for many years the national University of Lubumbashi has no toilets and students have been urinating and defecating everywhere in the bush, such a situation can lead to the outbreak of cholera. It is the same situation at the University of Kinshasa. Where students prefer to defecate in the nature than using unhygienic latrines, other students choose to defecate in plastic bags, and then throw them later in the bush, this phenomenon is called *sachetisation* (:1). The lack of toilets on Universities sites and in certain areas in cities it is an emergency situation which requires government intervention.

4.4.2.5 Basic infrastructure and social facilities

Katanga Province is one of the most developed provinces of the DRC. It possesses an impressive network of communication channels which is now in an advanced state of degradation because of lack of maintenance and rehabilitation, these include roads, railways, air and waterways networks (DSCR, 2006). This degradation makes difficult the transport of farm products to consumption centres. Network of communication channels constitute a key factor in the development of the country, but unfortunately, this important sector is in the hands of individuals with the exception of railway transport (DSCR, 2006:20). It should be noted that the situation of war the country faced in 1996 and 1998 has exacerbated poverty in Katanga which saw part of its territory run by armed rebels. This situation has contributed to the aggravation of poverty in Katanga because of the destruction of the economic infrastructure.

For example roads, and bridges were destroyed during war whether to prevent the enemy from advancing, or for other wrong motives (:20).

The survey shows that poverty affects all segments of the population in Katanga but women are most affected. It estimated that 61.2% of women live below the poverty line against 59.3% of men, and also that 62.15% of households headed by women live below the poverty line, against 54.32% of households headed by men (:20). As mentioned above, the DRC does not, to date, have a clear national policy in the field of social protection. This situation has led to an increase of vulnerability for people exposed to various risks, low access to basic social services and who have a very high number of children (:21).

4.5 CONCLUSION

In fact, God is always just in all that happens to men, He cannot be blamed for the persistence of poverty in the world and particularly in the DRC. The Lord has provided enough food for everyone, but poverty and starvation occur because of human greed, the selfishness of other people and the ineptitude of leaders. It was the purpose of the researcher to look at the situation of poverty in the DRC and in the city of Lubumbashi. There is a link between this Chapter 4 and Chapter 6 in which field research intended to test the relevance of the dimensions of poverty portrayed in the DSCR, is described. As emphasised in Chapter 1 the kind of poverty the DRC is facing is not caused by natural disaster but is a problem caused by humans. The DRC is a veritable paradox, despite the fact it is one of the richest countries in the world in terms of natural resources; the DRC is ranked amongst the poorest countries in Africa and in the world. The government owns most of the biggest companies in the DRC such as GCM (company of mines), REGIDESO (the company of treatment and distribution of water), SNEL (electricity Company) etc. but it is incapable of delivering the basic services such as water and electricity to its population. This is because of poor governance.

The DRC has been characterized by poor governance since its formation after the Berlin Conference in 1885 and this is still so today. As mentioned in Chapter 3 (3.3) the major reason why King Leopold II had to surrender the Congo Free State to Belgium was maladministration that led to atrocities and serious human rights violations. Although the advent of the Belgian-Congo was intended to remedy the abuses perpetrated by the Congo Free State under King Leopold II's administration, forced labour, economic exploitation and oppression did not cease. For that very reason, the independence movement came as a glimmer of hope for the Congolese people who longed for freedom and social progress. That hope was quickly dashed by the civil war that emerged just two weeks after independence in 1960. This situation continued until 1965 when President Mobutu instigated a coup. With the help of mercenaries and the United States government Mobutu managed to restore order by quenching all rebellion. New hope was born in the minds of the Congolese people. Unfortunately Mobutu behaved like the King and like the exclusive proprietor of the Congo. He installed a totalitarian regime characterized by mismanagement, corruption and systematic theft of the public treasury. After thirty-two years, during the wave of liberation movement and supported by Rwanda, Uganda and Angola Laurent Kabila ended the reign of Mobutu. Despite the establishment of democracy, mismanagement and the pillaging of resources continued openly, once more sweeping the hope of the people of Congo.

Shortly after, Kabila fell out with those who propelled him to power and, whom he asked to leave the DRC; troops from Rwanda and Uganda started another war from the eastern part of the country to overthrow Kabila and to reconquer the country. However, Angola, Namibia and Zimbabwe came to the rescue of Kabila. The war lasted for four years until Laurent Desiré Kabila was assassinated allegedly by one of his own body guards, and was succeeded by his allegedly adopted son in January 2001. During that time of war the economic infrastructure

was seriously deteriorated. Yet, Kabila the son succeeded to establish institutions at all levels and he organized elections. During that period, the deterioration of the infrastructures such as roads, water, electricity, hospitals and schools increased because of negligence. This situation has contributed greatly to the increase of poverty in the DRC. All this gives evidence that the kind of poverty the people of the Congo are experiencing is caused by the social structure. In other words people have been impoverished by the governing system.

In view of all this the DSCRCP advocates promoting good governance as one of the major poverty reduction strategies. Finally it has been noted that the DSCRCP covers different areas that cause poverty such as physical, social causes etc. but fails to emphasise the spiritual causes of poverty. However, since we live in a world that is under the control of the evil one (1John 5:19) the researcher agrees with Myers (1999:86) that we cannot ignore the power of the spirit world, witchcraft and their very substantial influence which makes and keeps people poor.

Having diagnosed the different dimensions of poverty in the DRC in general and the city of Lubumbashi in particular in Chapter 4, the focus in Chapter 5 will be on the theological perspective on poverty eradication.

CHAPTER 5

BIBLICAL AND THEOLOGICAL PERSPECTIVE ON POVERTY ERADICATION

5.1 INTRODUCTION

It was argued in Chapter 2 that poverty is not an easy term to define, due to its complexity and multidimensional nature. Nevertheless the theme poverty receives a great deal of attention in both the Old and the New Testaments. The Bible portrays poverty as scandalous condition in the sense that it violates human dignity and it is against the will of God (Gutierrez, 1974). Poverty is a condition that is not accepted in the Bible and different words are used to describe this unfortunate condition. For example as mentioned in Chapter 2 (2.5.1), the OT frequently uses different words to refer to the poor. The main words are the following: *ébyôn* (the beggar), *dal* (the weak one), *ani* (the humiliated one). The NT uses the word *πτωχός* (the one that does not have the necessary to live on). These terms indicate that poverty is a situation of outrage and that its causes such as injustice and oppression are also outrageous (:292). In the Bible, poverty is not described as a situation that just happened to come about but as a problem caused by humans, as such it has to be eradicated. Thus the biblical perspectives on poverty eradication that give to the Church the rationale for action against poverty will now be considered.

5.2 The Biblical foundation for poverty eradication

Prior to discussing the biblical foundation for poverty eradication, it is necessary to look at the terminology used in this section. As mentioned in Chapter 2, poverty is a complex concept that has been defined in different ways and there is no consensus about the definition of poverty. From the biblical perspective the poor are those who need economic assistance from others. Abue (2006:63) notes that to describe the solution to poverty the development discourse has made use of several terms such as poverty alleviation, poverty reduction, poverty eradication.

He goes on by saying that *alleviation* does not really provide a lasting solution to the problem of poverty, rather it lessens the suffering of the people by meeting their pressing needs through welfare, hand outs, social security, and safety nets. Likewise he argues that poverty *reduction* reduces the number of people living in poverty by providing them with employment, health, education services, and other opportunities that permit the poor to rise to just above the poverty line. Thus in this paper the term *poverty eradication* is much preferred because it goes beyond what alleviation or reduction of poverty can do. Poverty eradication therefore brings a lasting solution to the problem of poverty and fosters self-reliance.

The term *to eradicate* means to root out, to destroy completely, and to get rid of (Tulloch, 1993:499), it could also mean to exterminate or to extirpate. According to Nwaoru (2004:198) “the eradication of poverty is the opposite of poverty, it is termination through divine action of the suffering people go through individually or in the community”. He asserts that poverty eradication is therefore a divine mandate, it is God's desire for the poor to be self-sufficient and he emphasises that YHWH (יהוה) is the greatest nullifier of the trouble of the poor (1 Sam. 2:08), the architect of the eradication of poverty. Nwaoru further explains that poverty eradication consists of equipping the poor to take part actively and contributes their share in the society.

The biblical foundation for poverty eradication is found in the Jubilee year in Leviticus 25. Nevertheless other passages relating to the sabbatical year such as Exodus 21:2-6; 23:10-11; Deuteronomy 15:1-18 also need to be considered. They contain sabbatical year laws which are the legislative forerunners of the Jubilee (Ringe, 1985). It is worth mentioning that sabbatical year and Jubilee have something in common the strict observation of Sabbath, so all biblical teaching about the Sabbath day give an insight into the Jubilee. Many scholars believe that the Jubilee teaching is also echoed in Luke 4 and Isaiah 61.

5.2.1 Sabbatical year

The concept Sabbath refers to the seventh day of the week. The idea behind this concept is about rest from labour. The notion of rest finds its root in Genesis 2:2-3 when God completed the work of creation He rested on the seventh day, He blessed that day and sanctified it. The point is that God fulfilled and attained His purpose. He enjoyed the perfection of his work. He contemplated his own work and saw that it was good. By this we understand that the absence of mess, conflict, strife or sin in the creation was synonymous with rest. Then in the course of human history the notion of God's rest on the seventh day of the week became a covenant the Lord made with His people, a discipline that characterized the life of Israelites such as God commended them saying:

Six days you shall labour and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter or your male or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female may rest as well as you (Deut. 5:13-14).

For a whole day of each week the Israelites had to enjoy rest and contemplate God's works. The Israelites' enthusiasm with regard to keeping the Sabbath is grounded in the fact that the day itself was blessed and made holy by God. Israelites did not only observe rest on the Sabbath, they had also other days of complete cessation of work (which can be compared nowadays to public holidays) such as the Day of Atonement on the tenth day of the seventh month (Lev. 23:32), and the festivals of trumpets and booths, on the fifteenth day of the seventh month after the harvest (Lev. 23:39).

As mentioned above the basic idea is about rest from labour. Moreover, the Lord commended that during the seventh year the land should also observe a Sabbath rest (sabbatical year), so that the poor can eat and what they left over the beasts of the field can eat (Deut. 23:11). It is clear that sabbatical year is an extension of the weekly Sabbath. It has been proven in agriculture that if a land lies fallow it regains fertility for good crops. Thus we see that God is

concerned about rest for all creation, including animals and the land. The Sabbatical year is therefore God's strategy to eradicate poverty from amongst His people. There are other related passages (Ex. 21:2-6; 23:10-12; Deut. 15:1-18) in the Torah that speak about the sabbatical year that need to be considered.

For example Exodus 21:2-6 does not actually speak, of a sabbatical year rather it emphasises the release of slaves during the seventh year. These slaves are Israelites who were forced to sell themselves and their families into servitude in order to get money to pay their living expenses (Ringe, 1985:18). Oakman (1986) provides us with valuable information of how individuals and families in Palestine were being enslaved as a result of debts (cf. Chapter 2 section 2.5.2). God commanded that such people be released during the seventh year as a means to eradicate poverty. The passage of Exodus 21:2-6 portrays Yahweh as the sovereign liberator. God forbids permanent slaves, because such a situation perpetuates poverty.

Furthermore Exodus 23:10-12 does not speak of Sabbath either, but introduces the Law of a fallow year already mentioned above. In Deuteronomy 15:1-18 there is no reference to the fallow year. Rather the passage deals specifically with the cancellation of debts (Deut. 15:1-6); lending to the poor (Deut. 15:7-11), and procedures for the freeing of Hebrews slaves (Deut. 15:12-18) (Ringe, 1985). The contrast of Deuteronomy 15:7-11, which clearly assumes the constant presence of the poor, with Deuteronomy 15:4-5, which predicts an end to poverty (:21) gives rise to different interpretations:

Schein (2006) on his side maintains that the MDG which consists of eradicating extreme poverty in the world is in line with the revelation of Deuteronomy 15:4 that states that "*there should be no poor*" in the strict sense of the word. He further asserts that Deuteronomy 15:11 refers to a world where there is only relative poverty, extreme poverty as such is non-existent.

Another approach suggests that Deuteronomy 15:4 speaks of the land of Israel that will be free of poverty while Deuteronomy 15:11 portrays the rest of the world where poverty will always be there (Schein, 2006). Obviously there is no evidence that Deuteronomy 15: 4, 11 refers respectively to the land of Israel and to the rest of the world. Schein (2006) notes that both verses primarily refer to the land of Israel, Deuteronomy 15:11 does not indicate that poor people will always be there. He further argues that the statement in Deuteronomy 15:11 means that poor people will always be in the land unless action is taken to end poverty.

According to Schein (2006) to resolve the apparent contradiction between the two verses Deuteronomy 15:4, and 11 he emphasises the need to consider the problem of relative and absolute poverty. He explains that Deuteronomy 15:4 refers to absolute poverty whereas Deuteronomy 15:11 speaks of relative poverty. According to him Deuteronomy 15:4 means that if people are obedient to the Laws, absolute poverty will not exist in society, while Deuteronomy 15:11 refers to relative poverty always being there because of the unequal distribution of wealth in society. Actually there is no indication that the Bible distinguishes between absolute and relative poverty. When the Bible speaks about poverty it refers to the poor in the strict sense of the word.

The two verses Deuteronomy 15:4, and 11 present problems of interpretation. In the NT (Matt. 26:11; Mark 14: 7; John 12: 8) Jesus also quotes Deuteronomy 15:4 in reaction to Judas Iscariot's indignation about the very costly perfume that a woman poured on Jesus' feet, Judas considered this as a waste in the sense that it could be sold and the money given to the poor. Jesus replied by saying that *"for the poor will always be with you but you do not always have me"*.

Hoppe (2004:7) makes it clear that biblical text, in this case Deuteronomy 15:4, and 11 cannot be separated from their historical, political, and economic context without running the very danger of misunderstanding. For that reason to understand Deuteronomy 15:4, 11 we need to consider their context. In Deuteronomy 15: 1 the Lord gives a clear instruction to Israelites about what must be done (every creditors must cancel the loan) and when it must be done (every seven years). This is in order to receive blessings from the Lord and to avoid poverty in the land. Verse two provides a subsequent instruction about who must be released from the debt, in this case fellow Israelites or brothers. By this we understand that there is no contradiction between Deuteronomy 15:4 and 11 but they are complementary. Deuteronomy 15:4 views poverty as an intolerable social evil that must be removed from amongst the people. The poor included widows, orphans and aliens, and God's intention was to avoid permanent or hopeless poverty in the community of Israel (Nwaoru, 2004:208). Unfortunately because of human nature and the fact that men are inclined to do injustice to their fellow men, the Mosaic Law (Deut. 15:11) warned that poor people will always be there (Semen, 2007:224). Deuteronomy 15:11 can also be understood as meaning that there will always be people without the material blessings promised to all.

The deprivation of the blessings that God has given to all Israel is seen as an evil that must be eliminated by the generosity of the wealthy (Hoppe, 2004:31). In other words the elimination of poverty such as revealed in the Torah, consists of uprooting the causes that create and perpetuate poverty in the land, namely, economic exploitation, a corrupt legal system and a lack of resources (:40). These are basically the same causes that many development scholars point out as being the roots causes that give rise to and perpetuate poverty in the contemporary societies, hence structural cause of poverty (cf. Chapter 2 section 2.3.2). It should be understood that poverty eradication does not happen overnight, to uproot the causes that give

rise and perpetuate poverty in the land takes time, it is a process, and in the meantime poor people can still be seen in the land. That is why the people of God are commended to be generous to the poor. By way of example, Jesus asked the rich man to sell his possession and give to the poor (Matt. 19:21). But at some point in the future poverty will be completely eradicated when Jesus established the Kingdom of God on earth (Dan. 2:44-45).

As already mentioned in Chapter 2, Hoppe (2004:31) in his study of poverty in the OT, reveals that the Torah offers three solutions to poverty:

- The people of means should share with the poor
- The Torah forbids the exploitation of the economically vulnerable.
- The Torah prevents the emergence of a permanent debtor class in Israel.

This message is also echoed in the writings of the prophets in the OT. For example when the prophet Zachariah 7:9-10 considers the reasons that led to the destruction of Jerusalem and the deportation, he reviews the explanation given by the pre-exilic prophets and exhorts the people to uphold justice and exercise gentleness and compassion, to refrain from oppressing the poor (widow, orphan, and stranger) or and to avoid planning evil in one's heart against one another (Gowan, 1987:341). Gowan considers the message of Zachariah to be adequate, it briefly summarizes the social message of OT prophets in favour of the poor. He emphasises three words in this message that reoccur in the rest the OT and which constitutes the standard God established in the Torah, namely; justice, loyalty and compassion. These are basic theological assumptions that undergird the Torah's treatment of the poor, and they are helpful when we consider how Christians should respond to the poor today (Hoppe, 2004). Contrary to Gowan's (1987:341) view according to which the OT message "about wealth and poverty should not be considered as prescriptive in contemporary society, because of its emphasis on the widow, orphan, and immigrant as the classic examples of the powerless", Gowan thinks that it should be descriptive. It is the opinion of the researcher that the standards God sets in the Torah on

how to treat the poor can be normative in our contemporary societies. We are living in a different world characterized by the emergence of industry and a diversified economy, different from the economy of ancient Israel that based on agriculture and where wealth was measured by ownership of the land (Holman, 2008:19). Nevertheless, Deuteronomy⁴¹ 15:4 can be understood as a command addressed to all mankind to take part in the heavenly plan for the eradication of poverty in the land (Nwaoru, 2004:198). The laws of the sabbatical year that are in the book of Deuteronomy are transitional to the Jubilee year we find in Leviticus 25 (Ringe, 1985:22). In the next section the Jubilee year will be discussed.

5.2.2 The Jubilee year

Carmichael (2006:122) notes that the establishment of the Jubilee year has been the object of a lot of reflection on the part of religious scholars and political activists through centuries. He also stresses that the jubilee⁴² year continues to inspire approaches to the issue of oppressive forces, reconciliation, and new starts. The Jubilee year itself is an extension of the sabbatical year, when land had to lie fallow, just as Hebrews slaves were to be released after six years of slavery (Schofield, 2001:16). It is therefore the result of the Sabbath traditions, and takes place in the fiftieth year on the basis of the formula seven times seven (Russell, 2001:6). The Jubilee year involved the following:

- Land restitution (Lev. 25:10, 13)
- The release of Israelite slaves (Lev. 25:39-43)
- Cancellation of debts
- Fallow land.

The particularity of the Jubilee year is that it makes provision for the return of land which is not found in any sabbatical Laws in the books of Exodus and Deuteronomy. The ancient world

⁴¹ “However, there shall be no poor amongst you, since the Lord will surely bless you in the land which the Lord your God is giving you as inheritance to possess” (Deut. 15:4).

⁴² The Jubilee year law reads: “You shall thus consecrate the fiftieth year and proclaim a release of the land to all its inhabitants. It shall be a Jubilee for you and each of you shall return property, and each of you shall return to his family” (Lev. 25:10).

was not as developed as it is today. The technology was at the rudimentary stage, there were no industries and people made a living from agriculture. For that reason as Russell (2001:6) specifies, land was the main source of wealth, it was not a commodity to be bought and sold except in case of extreme need. That is why the Lord forbade the selling of the land for all time because the land is His, people who occupy it are just aliens and tenants (Lev. 25:23). Another reason the Lord prohibited the permanent selling of land is that on one hand land ownership was the source of wealth in ancient Palestine on the other hand it was an important instrument for oppression and poverty; in the sense that the wealthy who controlled most land were enslaving people who accumulated debts (because of poor harvests) for failing to pay their rent for the use of land (Holman, 2008:19). The Sabbath Year instructions were intended to remedy that deficiency and liberate the poor and the oppressed from their condition and to give them a fresh start, it is therefore the ultimate fairness to the poor (Russell, 2001:5).

The reading of Jeremiah 34:8-22 gives evidence that Jubilee laws such as the Lord commended in Leviticus 25 were not observed. Ringe (1985:28) states that there is no indication of the observance of the law in the Hebrew Scriptures, nor in the inter-testamental literature. That is why Russell (2001) calls the Jubilee law a dead letter. On his side Leiter (2002:17) believes that if the Jubilee legal laws were implemented at some point in ancient Israelite history, then they would have been a plausible model for contemporary society. But the non-observance of the laws of the Jubilee in the history of Israel does not mean that they cannot be applied in the contemporary world.

Yet many scholars agree that the message of the Jubilee ideal is carried over to the NT and the key passages that illustrate that fact are Luke 4:16-21 and Isaiah 61:1-2. Although Luke 4:16-21 does not mention the word Jubilee or sabbatical year, or include the four Jubilee mandates, namely; *land return, release of slaves, cancellation of debts, and fallow land*, but it reflects on

the theme contained in the Jubilee law which is liberty. The same theme is also echoed in Matthew 11:2-6 and Luke 7:18-23. This is a confirmation that the Jubilee tradition is present in the Gospels (Ringe, 1985:34), and a validation of the relevancy of the Jubilee tradition in our present time because Yahweh's will for His people has not changed. He loves and cares for the poor and the needy. Leiter (2002:17) claims that even today the Jubilee rules serve in educational and symbolic ways to send a moral message to the world. He further reasons that these rules also serve to inform the general public and the world's leaders that economic inequality is unacceptable and must be addressed whenever it is found in cases such as the international debt crisis. In the same way Russell (2001:10) affirms that the teaching of Jubilee serves as an analytical tool by which to examine the current government initiative that urges religious organizations to provide charity. He further emphasises that the increased provision of charity will keep some people from suffering but will not address the causes of their suffering. He goes on by saying that in this way religious organizations may find themselves supporting the unjust system though caring for the victims the injustice system has produced. For that reason he concluded that like the prophets, the church has the responsibility to stand against the exploitation and injustice perpetuated by those in power.

5.2.3 Jesus' response to poverty

The gospel which is the good news of the Kingdom of God, records the response of Jesus to the problem of poverty. It is necessary to note that Jesus' response to the poor is not a sociological theory, but is conditioned by eschatological expectancy directly related to the coming of God's Kingdom (Shurden, 1970:120). Dempster, Klaus and Petersen (1991) make it clear that the Kingdom of God such as announced in the gospels was God's future eschatological reign that was already present in Jesus' own mission and ministry. This is because the Kingdom of God is both present and eschatological. Jesus' proclamation of the

coming of the Kingdom of God was the central message of His ministry that gives hope to the poor. The Kingdom of God came to change the miserable situation of the poor, and the church is a place where the manifestation of the Kingdom of God is visible through service to the poor (Nealen, 1991: xiii).

Jesus' response to the poor and needy as Shurden (1970) underlines, is clearly articulated in the beatitudes (Matt. 5:3-12; Luke 6:20-23) as follows:

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Many scholars believe that the background of this proclamation is in Isaiah 61:1-2. But the interpretation of the first beatitude is controversial, to some the poor refers exclusively to the poor in spirit in this case the sinners, while others see the poor in the first beatitude as the materially deprived (Dempster et al., 1991:17). In fact the poor in this context refers initially to the literal poor, that is to say those suffering from material deprivation. This includes the widows and orphans, who represent all the helpless and defenceless who are recipients of the God's blessing (:12). Jesus' concern for the helpless, found both in his ministry and parables, makes it clear that the poor still include the materially deprived (:13). In addition the parallelism drawn with the mourner and the hungry complements the literal understanding of the poor (Shurden, 1970:136). Secondly for Jesus the poor include also "the sinners those who humbled themselves before God, who are in need of His mercy and grace" (Dempster et al., 1991:17). The fact that Jesus declared the poor, hungry and sorrowful blessed it is not because of their condition but because the kingdom of God would be established to meet their needs (Shurden, 1970:139). In other words the poor are blessed because God's reign has come specifically to liberate them from all the oppressions and from Satan's rule, to bring liberty to the prisoners in

every conceivable way, including those who have been burdened by the pharisaic understanding of the law (Dempster et al., 1991:13).

It is interesting to note that Jesus did not only promise future blessing to the poor. Jesus' reply to John the Baptist's query (Matt. 11:4-5; Luke 7:18-23) confirmed that His grace had already begun to be realized in His own personal deeds (Shurden, 1970). It happened that John the Baptist lost patience in his wait for the accomplishment of the prophecies he declared about Jesus and he questioned the Messiahship of Christ. He sent his disciples to ask if Jesus was the Messiah promised or he had to wait for another one. Jesus replied to them by asking them to report to John the Baptist what they had heard and seen; the good news of the Kingdom was being preached to the poor and different miracles were taking place, the blind were receiving sight, the lame were walking, etc.

Jesus' response challenged John and conveyed a message according to which the promised Kingdom of God was already at work. It was also the demonstration of Jesus' mission that focused on eliminating the physical, social, and economic suffering of the enslaved and the oppressed (Shurden, 1970:141). It is clear that the salvation Jesus offers is not only spiritual but it encompasses every aspect of human life and it included all men (:155). This attracted serious criticism from the Pharisees and scribes. To justify His action of associating with the deprived and sinners, Jesus addressed some parables to the orthodox Jews. For example He said, "It is not those who are healthy who need a physician but those who are sick; I did not come to call the righteous, but sinners" (Mark 2:17). In this passage Jesus again confirms that his mission is to care for the needy. Thus there is sufficient evidence in the gospels to prove that Jesus' response to the poor was characterized by compassion. He identifies Himself with the poor, He associated with sinners and proclaimed to them a message of hope that the Kingdom of God will provide solutions to their suffering.

5.2.4 Poverty eradication in the early church

Poverty is a subject that receives attention in the early church literature. The early church originated and evolved in an environment dominated by the Roman Empire. Holman (2008:19) indicates that the Roman Empire used different means to maintain its domination for example the judicial institutions, governmental systems, possessions ownership, control of labour and physical force. He also specifies that the Roman Empire like any other society, promoted and justified the multifaceted inequality through the establishment of certain mechanisms. Holman (2008:19) mentions three characteristics of the Roman system of inequality.

- First of all the economy of the Roman Empire was preindustrial. People depended on agriculture for their survival.
- Secondly in the Roman Empire there was no middle class. Since the economy was based on agriculture; the possession of land was the main source of wealth.
- Poverty was wide spread in the Empire both in rural and urban areas.

Holman (2008:19) states that most of the land was in the hands of a small number of wealthy elites who rented land to farmers or who had slaves to work in the land. The passage of Nehemiah 5:1-5 illustrates how the issue of ownership of land affected Israelites' daily lives during the post exilic period:

Now there was a great outcry of the people and of their wives against their Jewish brothers. For there were those who said, we, our sons and our daughters, are many, therefore let us get grain that we may eat and live. And there were others who said, we are mortgaging our fields, our vineyards, and houses that we might get grain because of the famine. Also there were those who said, we have borrowed money for the king's tax on our fields and our vineyards. And now our flesh is like the flesh of our brothers, our children like their children. Yet behold, we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage already, and we are helpless because our fields and vineyards belong to others (Neh. 5:1-5).

This situation perpetuated poverty in the Promised Land and that is why to remedy this situation the Lord commanded the proclamation of the Jubilee year. Since poverty was widespread in the Roman Empire insufficient attention was paid to the poor (Longenecker, 2010:74). This does not mean that charity initiatives were non-existent in the Empire. The Roman Empire did not show much compassion for the poor but almsgiving might have existed at some point

otherwise beggars would not have been found on the street (:199). For example Shurden (1970:98) indicates that imperial officials and wealthy aristocrats sought approval by doing charitable deeds, but that generosity was unfortunately not directed at the neediest population, aid to the poor was only an accidental event, a phenomenon explained by the fact that the main motivation for imperial generosity was self-esteem. On the other hand it should be noted that care for the poor is deeply rooted in Jewish tradition. It was the foundation on which Jesus and the early Christians built their practice. For example Jewish synagogues in the Mediterranean were involved in charity, particularly the collection of donations (food and clothing) to distribute to the poor and orphans (Longenecker, 2010:114). This took place to such an extent that the emperor Julian observed the on-going care for the poor amongst Christians, and noted that no Jew had reason to beg, since Jews take care of the poor and needy who are among them (:114). In the following section four primitive Christian texts, namely the Revelation of John; the letter of Jacob, Acts of the Apostles, and the Shepherd of Hermas, that describe four different ways the early Christian understood the causes of poverty and economic inequality, will be discussed.

5.2.4.1 The Revelation of John

The letter of John puts the blame on Roman imperialism as the source of injustice and poverty (Holman, 2008:21). Two passages help us understand this situation better. The first passage is Revelation 13 that narrates the vision of the beast which clearly represents Roman rule, the ultimate superpower opposed to God, that conquers the world, defeats the saints and is worshipped by the whole world (Holman, 2008:21). The second passage is Revelation 17-18 that speaks about Babylon which is again the image of Rome that represents the economic system of exploitation that works to profit the rich and the oppressors (:21). The saints are

advised to completely come out of the system of exploitation of the empire and to avoid participating in its sin (Rev. 18:4).

In his understanding of the two aforementioned apocalyptic visions Holman (2008) argues that the visions show that Satan controls this world through the Empire, the Roman Empire suppresses those who oppose to Satan's rule. The objective is to bring the whole world to worship him. This confirms the Scripture that says the whole world is under the power of the evil one (1 John 5:19). Although these two aforementioned visions have an eschatological scope, they predict the rise of the Roman Empire at the end times (cf. Dan 3; 7:15-28), yet they also reflect the reality during the Roman Empire's rule in the ancient Mediterranean world. Just as the Roman Empire dominated the ancient Mediterranean world during the first coming of Christ, so it will be at His second coming. Likewise, just as the Roman Empire impoverished many people because of its governing system based on injustice, exploitation and oppression, the rise of the Roman Empire in the end time will also ruin the poor.

Thus, there will be a lot of people that will be impoverished during that time. This is because, the last kingdom (symbolised by the beast) to rise as Daniel saw in the vision (symbol of the Roman Empire), "was dreadful, with teeth of iron and claws of bronze, it devoured, crushed, and trampled down the remainder with its feet" (Dan. 7:19). It is clear that this kingdom will oppress people particularly the saints, because those who will refuse to adhere to its principles will not receive the mark of the beast, consequently they will not be allowed to sell or buy (Rev. 13:16) in other words they will not be able to participate in the economy. Explicitly, they will be prevented from getting employment or doing business etc. Thus the saints will face a dilemma of complying with the rules of Roman Empire by accepting the mark of the beast and have access to the economy in order to survive or reject them and starve and ultimately lose eternal life (Rev. 16:2). But the solution the apostle John advocates, is to come out of the

imperial system of exploitation. This is a big challenge to the Church as the body of Christ that is called to defend the cause of the poor and engage in poverty eradication.

5.2.4.2 The letter of Jacob

The second text that Holman (2008) considers in his analysis of the causes of poverty in the early church is the letter of Jacob wrongly called in English Bible James. However in different languages the Bible is translated, variations of Jacob can be seen. For example in Swahili Bible Jacob is Yakobo, in Afrikaans Jakobus, in French Jacques etc. The letter was probably written by Jacob, the brother of Jesus in the first century. Jacob was the overseer of the Jerusalem congregation (Acts 12:17; Gal. 1:18-19). According to Holman (2008) Jacob, unlike John who blames the Roman Empire for poverty and injustice, condemns local economic exploitation for poverty and injustice. In response to the economic exploitation, Jacob calls upon the believers to resist the imperial system (James 5), rather than to withdraw from the system (Holman, 2008:24).

5.2.4.3 The Shepherd of Hermas⁴³

The third text Holman (2008) considered is the writing of the Shepherd of Hermas, possibly written few years later than the other three texts under consideration. The shepherd of Hermas ignores the causes of poverty, wealth is presented in an ambiguous way, on one hand wealth is described as a gift from God and on the other hand wealth is considered as the source of difficulties, such as the renunciation of the faith, and distraction leading to spiritual persecution (Holman, 2008:33). Nevertheless the text of Hermas calls for charity as a proper use of wealth, he states that God has given people wealth for this precise reason (:33).

⁴³ It is a literary work that circulated in the early church between the first and second century, and it was allegedly written by a certain Hermas called the shepherd (Holman, 2008).

5.2.4.4 *The Acts of the Apostles*

Unlike the book of Revelation that condemns the imperialism of the Roman Empire as the cause of poverty, Luke's historical narrative (Acts of Apostles)⁴⁴ is the only complete description of the early church's activities; however it remains silent on the causes of poverty. Rather it emphasises topics such as prayer, worship, the empowerment by the Spirit and compassion for the poor etc. (Witherington, 1998:1). Luke in his writing does not criticize the imperialism system that creates inequality and poverty, rather he considers wealth as something good. For that reason he notes that the rich are called to practise charity in order to meet the needs of the poor. This is true in the sense that the Bible does not condemn wealth itself, but the attitude of the rich people who oppress the poor.

Luke's historical narrative portrays the early church as being concerned about the situation of the poor in the congregations. To remedy this situation the early church implemented four strategies for poverty alleviation namely economic redistribution, collection, household hospitality and a charity model (Holman, 2008:27). Concerning the economic redistribution, the early Christians shared their possessions in common. They even go further to the extent of selling their possessions and sharing them with all depending on the need of everyone (Acts 2:43-45). As a result there were no needy in the early assembly, everyone had the necessary to live on. The economic redistribution as Holman (2008:27) stresses was limited in time and space to the Jerusalem assembly, there is no evidence that it was practised outside Jerusalem as the church expanded. It is unclear what the reason was, but we can assume that the economic distribution as poverty alleviation strategy was effective and appropriate for the Jerusalem assembly.

⁴⁴The New Testament collects for us the essential documents of the apostolic church: records based on eyewitness reports about Jesus, the Lord of the church; preserved letters of apostles communicating their inspired insights to the earliest churches; and visionary literature like the book of Revelation (Keener, 1999:7). The only complete description of the early church is the book of Acts (:7).

Apart from the economic redistribution Luke mentions that the early church also undertook collection as a means to alleviate poverty in the Church. Holman (2008:28) asserts that the collection as such was a vivid initiative of the apostle Paul. He insists that collection was designed to accomplish several goals amongst which to provide for the needy saints in Jerusalem; to build bridges between Jews and gentiles in the congregation; and to give material expression to his proclamation of the Gospel (Rom. 15:25-27; 2 Cor. 9:13). Likewise, the church also practised household hospitality and presented personal gifts as another strategy for alleviating poverty. As already mentioned, Luke's narrative indicates that as the early church expanded and moved beyond Jerusalem the economic redistribution stopped, the only strategies for poverty alleviation continued to be practised were hospitality and charity (Holman, 2008:28). For example Lydia welcomed Paul and his companions into her home in Philippi (Acts 16), Jason provided housing to Paul and Silas in Thessalonica (Acts 17:7-8) (:29).

It is clear that just as the concern for the poor held a central place in Jesus' mission, so compassion for the poor detained a central place in the apostles' mission (Longenecker, 2010). For example Galatians 2:10 reveals that in Jerusalem the apostles urged Paul to remember the poor in his mission, something he did diligently. Thus *remember the poor* became a watchword that guided the mission of the apostles. Longenecker (2010) suggests that the fact that the Jerusalem apostles insisted that the gentiles remember the poor was because helping the poor was highly regarded in the Jewish community, thus for the gentiles to engage in charitable work would increase the probabilities of succeeding in their mission.

In summary, the Revelation of John attributes poverty to the imperial system, as a remedy he urges the saints not to mix with the corrupt imperial system in order to keep themselves pure. The letter of Jacob protests against the local economic exploitation as the source of poverty

and inequality. The letter of Jacob does not advocate withdrawing from the imperial system rather resisting the wealth-based system. The Shepherd of Hermas calls for the practice of charity in order to get a reward after life. Finally the Acts of the Apostles does not criticize the imperial system or advocate withdrawal from the imperial system, but calls for the wealthy to practise charity in order to meet the needs of the poor.

Although one of these four texts is Apocryphal (the Shepherd of Hermas), they provide us with four models of how the early church understood poverty and the measures they put in place to address it. Horsley (2005:259) argues that these four models are not new to the contemporary Christians. There is enough historical evidence that these models played a significant role in the history of Christianity. He further specifies that church history records the resistance to economic exploitation (Revelation), practical compassion (letter of Jacob), wealthy helping alleviate poverty (Shepherd of Hermas), and accommodation to exploitation (Acts). But the question that Horsely (2005:229) asks concerns which models might guide Christianity in the coming decades, in order to ensure a more equitable future, without poverty? Would it be denouncing the wealthy (revelation) or tolerating the wealthy (Jacob), becoming dependent on the wealthy (Hermas) or embracing the wealthy? These are questions that need to be addressed (Holman, 2008:36). It is the view of the researcher that all four attitudes are relevant in the fight against poverty, they can be applicable at every period of history depending on the circumstances in which the Christians found themselves.

However these four attitudes reveal that concern for the poor was deeply embedded in the early church movement, just as it was in Jewish tradition and in Jesus' ministry. Accordingly, as the church grew and developed, concerns for the poor became the hallmark of the conventional church in the second through to the fourth and fifth centuries (Longenecker, 2010:135). Although the normativity of the aforementioned models of tackling poverty in the

contemporary church is still debatable, the fact remains that the poor must be remembered in a tangible way just as the apostles advocated (Gal. 2:10). It is in that perspective Rieger (1998) states that remembering the poor is the vocation for all theologians; it is a challenge to theology and to the Church in the twenty-first century. He proposes an alternative theology to address the new challenges the contemporary world is facing. Similarly Swart (2008:109) observes that the longstanding way of doing theology has become inadequate to meet the new challenges such as the poverty and inequality the contemporary society is facing. He advocates the articulation of a new type of Christian theology capable of leading churches to participate actively in society (:109).

5.3 THE ROLE OF CHURCHES IN POVERTY ERADICATION

5.3.1 Introduction

Lindberg (1981:37) supports two theses, his first thesis suggests that poverty is not a natural phenomenon, but a social problem. This is true in the sense that poverty is not something just happened to arise, it is humankind-made phenomenon. The fact that the world has grown rich and produces more food than necessary to feed everyone but millions of people still starve (:37), led some scholars to suggest that poverty is fundamentally spiritual. If this is the case then the primary solution to the problem should also be essentially spiritual. Myers (2006) understands this reality when he states that to undertake a social action means to confront the powers that are in place because ultimately we do not wrestle against flesh and blood when we dismantle the unjust social systems, rather we are facing powers in the heavenly places (Eph. 6:12). The only organization that is able to operate effectively in the spiritual realm is the Church which is the body of Christ.

The second thesis Lindberg (1981) proposes is the course of history the Church has been playing an ambiguous role, she has been involved in alleviating poverty and at the same time

she has been creating the same social problem. By this he means that throughout church history the church has been involved in poverty alleviation, but the methods used to approach the problem of poverty differ from one period of time to another. Nwaoru (2004:203) indicates that some methods helped the poor just to survive and did not eliminate poverty but others go further to dismantle the very conditions that create and perpetuate poverty. He points to four methods the church has been using to alleviate poverty. The first method is *personal charity*. This method Lindberg (1981) argues predominated in the church's relationship with the poor from the first century to the sixteenth century. This method does not go to the root causes of poverty, for that reason it has been outdated remedied by the second one, *preventive wellness by structural changes in society* that was in vogue during the reformation period. This method as Lindberg (1981) underlines, was concerned with uprooting the causes of poverty. The third method he mentioned is the *retreat back into the charity model* during the post reformation period, because of the increase of poverty due to the processes of secularization and industrialization. The fourth model he stresses was the *redistribution of world's wealth*. Lindberg (1981) maintains that this method does not reject charity to the poor, but on top of this it focuses on changing the unjust structure of world society.

5.3.2 The Church's approach to poverty eradication

The Church's involvement in poverty eradication is basically a biblical calling. Nwaoru (2004) argues that poverty annihilation is not only a divine vocation but it is also a religious imperative in the sense that when the poor are cared for, this attracts reward from God (Luke 6:38) or reproach (Deut. 15:9; Ezek. 16:49) when they are neglected. Besides, the Bible depicts care for the poor as a hallmark of true religion (:205). For example the Lord emphasises in Isaiah 58:6-8 that the kind of fast He desires from His people is to share bread with the hungry, to offer hospitality to the homeless, and to dress the naked. Likewise James 1:27 stresses that, "the true

religion that is pleasing to God consists of taking care of the orphans and widows in their suffering and to keeping oneself pure". In fact the mission assigned to the Church in this world is to glorify God by advancing the gospel (Tatlock, 2011). The Church is also called in addition to preaching, teaching and healing, to express compassion, to serve and defend the poor. In other words the Church is called to protect, to show love and concern for each person especially those in need, otherwise the church will compromise an image of this spiritual truth and expose the Church to just accusations of hypocrisy (:277). It is obvious that the mandate of the Church from the gospel has always required her to grant a privileged place to the poor (Pixley & Clodovis, 1989). This means that the involvement of the Church in the situation of the poor is not an option in terms of Christian doctrine, but a biblical command (August, 2010:47). August goes on by stating that for the saints of Jesus Christ to serve God is to serve the poor. The true Church of Jesus Christ, cannot distance itself from the need of the poor but rather it should increase its involvement in the situation of the poor, following the example of the early Church in the NT (:47). Ana (1979:15) endorses this view when he asserts that the Church according to the call of our Lord Jesus, cannot be Church without the poor otherwise Christ will not be present in there. Besides, the gospel itself is good news to the poor. This proves that the poor occupy a prominent place in the Kingdom of God, and so it should be in the contemporary church.

It is noticeable that although poverty reduction (such as personal charity practiced in the early church era) is seen as a social and religious command to all, but its impact on the poor is short, it leaves the lives of the poor uncertain (Nwaoru, 2004:207). As mentioned in the previous section, this approach does not go to the root causes of poverty. Yet the same approach seems to have eradicated poverty in the early community, perhaps because there were not many poor people in the first assemblies like today. However as the old saying suggests, that where there

is a will there is a way. Thus it is possible for the Church to eradicate poverty nowadays and achieve a substantial level of self-reliance if the Christian communities can borrow her poverty eradication strategies from the early Church (:207). To get to that point the Christian community must tackle the roots causes that create and perpetuate poverty in the land.

5.3.3 Poverty in the traditional African perspective

The concept poverty is also wide-spread in the African traditional religion. It is clearly expressed in many African proverbs. Africans have strategies to deal with the problem of poverty. We cannot ignore the fact that Africa has experienced the slave trade, colonialism, and missionary activities, which have left in their wake structures that have produced vicious and seemingly inescapable forms of poverty (Paris, 2009:111). It should be noting that Africans are very religious people. Mbiti (1989:59) refers to the African traditional religion as the religious heritage of the continent. He indicates that it evolved naturally from the prehistoric period without a founder. It “has been passed down from generation to generation through oral tradition, ritual, ceremonies, dance and a common memory” (:59), and it affects all aspects of human life. Nyamiti (s.a) holds the same view but he acknowledges that apart from some divergences of beliefs in God that exist in different societies, African societies share many common beliefs and practices. For example the African traditional religion is characterized by monotheism, it believes in the existence of a supreme God to whom all the prayers and praise are addressed. That is why in almost every African language there is an attribute ascribed to Yahweh, for example the Luba people in the Congo call Him *Shakapanga*, but the Lunda people call Him *Tshinawej*.

Apart from believing in God, Africans also have faith in ancestors as intercessors between God and men and who work for the well-being of the community. Thus aspects of the life of Africans have been influenced by the belief in God and in spirits. For example Rodney

(2012:35) indicates that before the arrival of Europeans on the African continent, religious beliefs played an important role in politics, geography, and medicine. Although Christianity has expanded greatly on the African continent particularly in Sub-Saharan Africa, the traditional religion is still present in the minds of most Africans (Mbiti, 2010). Mbiti explains that people do not embrace Christianity with empty hands, but they get converted to Christianity in the light of their religious backgrounds. He also emphasises that religion plays an important role in “political, religious, economic, educational, historical, and communication transformation of Africa” (:59). That is why we cannot speak about the development of Africa without mentioning the role of religion.

The African traditional society was characterized by the principle of sharing and reciprocity, in such a way that the community’s resources (material and non-material) are mobilized to ensure the welfare of all the members in the community (Paris, 2009:119). For example at an early age children were taught to share with others. Whatever someone can get from hunting or agriculture he will share with members in the community. Therefore there were no needy or beggars in African traditional societies. Gehman (1989) observes that individualism is the lifestyle of westerners that finds its roots in industrialization and urbanization. He further indicates that this was not primarily the life style in African traditional society that was characterized by communalism. As mentioned, an African as part of the community was taught to share without conditions. Mensah (1990) endorses this view and emphasises that community is the essential part of the African culture, it is a blessing to Africans and it reflects the life of the early church. However as Africa becomes more industrialised and cities grow in size, we are experiencing the disintegration of the traditional extended family and an increase in individualism (Gehman, 1989). It was unconceivable to find in a traditional African society with its system of collectivism and extended family, a person who had sunk into poverty

(Nwaoru, 2004). One can infer that the breakdown of communal life because of modernization and industrialization gave rise to widespread poverty.

In this regard, Rodney (2012:38) outlines some characteristics of communalism⁴⁵ namely the absence of social classes, equal access to land, equal distribution of technology and production (communal labour). He contrasts this with feudalism (gave birth to capitalism) which prevailed in Europe and has been exported to Africa. Feudalism created “great inequality in distribution of land and social products”. Rodney is hopeful that it is possible to reconstruct the manner in which the extended family was living in order to increase production. Special methods will have to be used. For example orphans are today vulnerable to poverty as they do not have support. But in the African extended family as Mensah (1990:66) specifies, there is no word for cousin, they all are brothers and sisters, also there is no word for orphan because in case of the death of parents there are plenty of fathers and mothers in the extended family to take care of such children. Thus African community life reflects the model of the early church as recorded in the book of Acts. The African traditional strategy for poverty eradication can be used to promote Christian development in the contemporary African society.

On the other hand, in African traditional society, poverty is believed to have its root causes in laziness and witchcraft in (Chapter 2 section 4.3). Thus there are many proverbs in the African languages that discourage poverty. But witchcraft is seen as a negative spirit of destruction that must be eradicated from the community. Many Africans believe that witchcraft is the root cause of many misfortunes including poverty. That is why some people are superstitious, they avoid accumulating wealth for fear of being harmed by witches (Paris, 2009).

⁴⁵ “Feudal system is a social system in medieval Europe whereby a vassal held land from a superior in exchange for allegiance and service” (Tulloch, 1993:549).

5.3.4 Globalization and poverty: a new challenge for Africa

5.3.4.1 Understanding globalization

Globalization is a concept that is in vogue today in different academic disciplines such as the social sciences, economics etc. The concept is perceived to be a new term in our vocabulary, but Paris (2009) specifies that it existed long time ago. There is historical evidence that the word globalization was first utilised in social science during the Second World War, and was used gradually in the 1960s and 1970s, it is only from 1990s that globalization has been popularized (Midgley, 2007:1). Globalization is not an easy term to define because of its many connotations and there is no single agreed upon definition of globalization (Groody, 2008:253). This suggests that globalization is also poorly understood amongst economic theorists, probably because of its complex and multifaceted nature.

Isaacs (2002:21) notes that when people talk about globalization they mean that:

- National governments, businesses, and organizations are increasingly being governed by universal forces.
- How merchandise and services are produced and consumed is organized globally;
- The economic, social and political links between individuals, companies, political, social and cultural groups and governments of the world are increasing;
- National states are co-operating more with neighbouring states and forming regional economic blocs;
- A global culture, created by US and European international corporations and symbolized by fast foods, clothing and Western pop stars, is being entrenched all over the world.

In his study of globalization Himes (2008) makes three observations about globalization:

- Globalization has not yet reached its full development it is in the process of becoming.
- Globalization is not controlled by an impersonal force that is beyond human capacity power, it is rather the achievement of human ideals.
- The assessment and evaluation of globalization, do not assume that globalization is intrinsically right or wrong.

It is worth mentioning that the time frame for the full development of the phenomenon of globalization is uncertain. The fact is that globalization is an evolutionary process between peoples and economies. Some theorists argue that globalization is ruled by a few rich countries that benefit from it by defining the procedures for its functioning then allowing the system to operate by itself (Paris, 2009:92). If this is the case, there is no one to blame, because the systems cannot be responsible for the sentimentality of care concerns, or cruel prejudices (:92). In any case globalization becomes a big force in the world and seems to be irreversible. In the light of all this the question that arises is that, how does globalization affect the church and what can the church do to respond effectively to the challenges of globalization? This brings us to the impact of globalization.

5.3.4.2 The Impact of globalization on Africa

It is important to discover the impact of globalization on Africa. Globalization is a human made phenomenon, and as such is subject to imperfection. It presents weaknesses and strengths. With regard to the negative impact, some analysts support the thesis according to which there is a connection between globalization and poverty in Africa. As we know Africa has been incorporated into the global economy since the time of exploration by the Portuguese and from that time on it has gone through five stages in that process of integration into the global economy namely exploration, slavery, colonialism, neo-colonialism, and now globalization (Ike, 2004:8). The period between slavery and the contemporary period has been identified as a catastrophic epoch for Africa, both in terms of human oppression and the pillage of the natural resources (:8). It is assumed that the different stages Africa has gone through were meant to improve its situation of oppression and misery. Unfortunately when we examine each stage closely, it is noticeable that the external appearance changes but in deep the driving force behind each stage is always the same, the oppression of man by man.

Furthermore, the process of globalization appears in recent years to be a new world order. There is an on-going debate in the social science and economic on the impact of globalization on African states. Views are divided; some argue that globalization has caused African states to lose power while others maintain that national governments have some power (Isaacs, 2002). Some other critics argue that globalization is the cause of many social evils in today's society, such as poverty, inequality, climate change etc. (:21).

In addition, Ike (2004:12) in his analysis of the impact of globalization on Africa argues that globalization is enlarging the gap between rich and poor. Similarly Paris (2009) observes that despite the fact that globalization enables the rapid distribution of goods round the world since advanced technology has made the world smaller, it leaves the poor much poorer and the rich much richer. This view is also echoed by Vähäkangas and Kyomo (2003:126), they criticize the policies of globalization on the grounds that they are meant to serve the rich nations to the detriment of poor countries. That is why some scholars suggest that Africa has not benefitted much from globalization Ike (2004:13). They believe that poor countries especially in Africa are marginalized by the process of globalization in that limited investment and trade growth has taken place in Africa (:13). Another consequence of globalization is that globalization is a growing environmental threat; this phenomenon is mostly caused by rich countries. It causes global warming that leads to climate change. In the next section church and globalization will be discussed.

5.3.4.3 The Church and globalization

Groody (2008:251) observes that most literature on globalization comes from fields (such as social, economic, political, and cultural) other than theology. The fact that very little writing on globalization comes from theology it is an indication that many church leaders are not

sufficiently equipped to understand how the world is evolving. They should know how to discern the signs of the time. Globalization seems to be an unstoppable process, what attitude can the church adopt toward globalization? It is worth mentioning that not everything about globalization is absolutely negative. For the theologian there are some good things globalization has brought about for example the new hope for human solidarity as a substitute for greed, selfishness and sin that the secular human constantly portray (Groody, 2008). Based on the social teaching Ike (2008) proposes three attitudes to embrace with regard to globalization, namely working with globalization, working against globalization, and working toward globalization. By working with globalization, he means using the unprejudiced forces that can certainly benefit mankind, such as using the internet, etc. Likewise by working against globalization Ike (2008) implies making the necessary critical analysis and exposing the evil of globalization and facing the authors (personal, corporate, or businesses) who promote those misdeeds. Finally he maintains that to work on globalization is to propose different approaches and policies capable of influencing our future not only in Africa but everywhere in the world.

It is the view of the researcher that globalization will not work for the church. There is a link between globalization and the Roman Empire, the last kingdom that will rise to dominate the whole world. As Ike (2008) stresses a bigger transnational state will emerge from the process of globalization and that when the latter reaches its full development, it will eventually help the world dictator which is the anti-Christ to control the world and thus fulfil the biblical prophecy recorded in the book of Daniel 2:40-43; 7; 9:25-27; and Revelation 13. As already noted, the good side of globalization for the church is that it allows the rapid expansion of the gospel because of the computer technology and Internet. But globalization is a very dangerous phenomenon which will undoubtedly result in the exploitation, oppression and the persecution of the saints in the end times.

5.3.4.4 Conclusion

It has been noted that globalization is a concept that came into vogue in the 1990s. It is an irreversible process that is bringing about a new global order in which the world's national economies are integrated. This process is being facilitated by the revolution of the computer and internet. It has also been argued that unnoticeably the process of globalization is causing national governments to lose some power. For example the national governments cannot control the type of information people receive. In addition it has been said that globalization is increasing the gap between the rich and the poor. It is only rich countries that benefit much from globalization because they have the proper infrastructure poor countries do not have. That is why it is assumed that poor countries in Africa are being marginalized by the process of globalization. Lastly it has been noted that not everything about globalization is to be rejected for that reason one should embrace the three-fold aforementioned attitudes in order to benefit from globalization namely working with globalization, working against globalization, and working toward globalization.

5.3.5 The churches' response to poverty eradication

Churches have long been involved in development projects in the DRC. There are many examples where Protestant denominations and Catholic churches have run many projects of development and have played a significant role in uplifting the communities in which they operate. As already mentioned the history of CEM⁴⁶ which is a Pentecostal mission reveals that participation in social activities to address the needs of the poor was not part of the plan for evangelism. Garrard (2008) explains that they got involved in social activities for two reasons: First of all missionaries realized that involvement in social work was essential and it was impossible for them to stand by and see the poverty and ignorance without trying to do

⁴⁶ The Pentecostal mission that planted the church that has become 30^{ème} CPCO

something to alleviate the situation. For this reason they had to become involved in social work both in the medical and educational spheres. Secondly he explains that there was pressure from the colonial (Belgian) government that obliged missions to get involved in social work such as medical and educational work. It is obvious that the CEM has a long history in the practice of holistic mission, the ideal of integrating spiritual and social work. It created schools and hospitals and may also have provided other services across the region about which there is no record.

Furthermore, since the 1980s there has been massive growth in Pentecostal and charismatic churches in the country and particularly in the Province of Katanga. The CEM has spread in the city of Lubumbashi over this period of time and many congregations were planted. Some of those churches have become the largest and most influential churches in the city of Lubumbashi; they appear to attract the affluent urban middle class, whereas others appeal to the less fortunate urban population (Freeman, 2012). At the beginning evangelical missions organizations were not concerned with social action. This does not mean that they were not involved in social work at all but social activity was considered as secondary. It is at the Lausanne Congress on World Evangelization in Switzerland in July 1974 that evangelicals proclaimed their social concern as part of the mission of the church and called for a holistic approach to missions (Freeman, 2012:ix). This congress was attended by 2500 evangelicals from approximately 150 countries (Alister, 2009:356).

We briefly noted above that 30^{ème} CPCO's involvement in the situation of the poor is not something the early 30^{ème} CPCO anticipated, necessity and also pressure of the colonial government forced the church to become involved in social work. Unless stated otherwise in this section, the word *church* in lower case will be used to designate 30^{ème} CPCO, while the

word *Church* in upper case will be used to designate the body of Christ as a whole (Ekakhole, 2009).

The church (30^{ème} CPCO) was founded at Mwanza in the south east of Belgian Congo was rapidly expanded to other parts of the province (in the southern part) particularly to the city of Lubumbashi. Social work and poverty alleviation was not part of her plan for evangelism. This is because 30^{ème} CPCO, like any other Pentecostal church, focused more on evangelism, conversion and the gifts of the Spirit but was unconcerned with issues related to poverty. It is only recently in the 1990s, that some congregations in the city of Lubumbashi started to open up schools for general education. However as Kanyandago (2002:203) states, helping the poor is part of the church's commission alongside teaching, preaching and healing. He also notes that another aspect that might have played a role in Pentecostals disregarding social action is that, Pentecostals in general assume that if people are poor or sick, they are because they are sinners and they lack faith in God. They reject the fact that poverty is a humankind-made phenomenon that has its basis in social, economic, and political structures. He further indicates that according to Pentecostals, the solution to poverty dwells in repentance and the search for faith and hope in God. It could also be a reaction against Catholicism that puts much emphasis on social action and overlooks the spiritual aspect. This reaction against Catholicism has pushed Pentecostals to the other extreme. Pentecostals tend to put greater emphasis on the gifts of the Spirit to the detriment of the material poverty. This is one of the reasons the Pentecostal church in the Congo has not addressed poverty.

5.4 CONCLUSION

The study of poverty in the Bible reveals that poverty is mainly the result of injustice, exploitation and oppression. These are the same causes that have created and perpetuated poverty in contemporary society and to which other causes. But in all this the fundamental

cause of poverty is sin. The Bible discloses that poverty eradication is a divine mandate and that God is the architect of poverty eradication. The Torah contains the sabbatical year and Jubilee laws and regulations that provide the contemporary Christian with the basis for poverty eradication involvement. The Jubilee law advocates a deep compassion for the poor and the powerless; this includes the orphan, the widow, and the foreigners. It also embodies measures that are capable of preventing, protecting and bringing relief to the economically destitute.

In the new dispensation the problem of the poor finds its ultimate solution in the kingdom of God. The Kingdom of God embodies two realities, the present and the eschatological. In the light of the above discussion it is clear that poverty eradication is not only a religious obligation but also a humanitarian responsibility in the sense that a human being should not deliberately be made to suffer or left in lack. Likewise for the church to get involved in the process of poverty eradication is not optional, it is a religious imperative. A local church that does not make the problem of the poor its priority, misunderstands its missional role and obligation. It has been argued in Chapter 5 that poverty eradication is a divine mandate. This constitutes the church's basis for action against poverty.

Thus Chapter 6 will be a return to the research question. It will analyse and describe the 30^{ème} CPCO's response to poverty facing the city of Lubumbashi.

CHAPTER 6

THE 30^{ème} CPCO AND POVERTY ERADICATION

6.1 INTRODUCTION

The purpose with this research project is to analyse the position of the 30^{ème} CPCO concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can help the church to find ways to effectively respond to poverty. The description of the problem in Chapter 1 generates the following research question: *In what ways does the 30^{ème} CPCO respond to the challenges of poverty facing the city of Lubumbashi?* The research question first of all seeks to investigate and identify different dimensions of poverty in the city of Lubumbashi. Secondly to examine actions the 30^{ème} CPCO is taking to address the problem of poverty, and finally to identify the difficulties the 30^{ème} CPCO is experiencing while attempting to become involved in poverty eradication.

The central theoretical argument of this study as specified in Chapter 1 (5) is that, the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to: Poor understanding of the root causes of poverty which prevents it to develop an effective ministry that adequately addresses the problems of poverty. The church's inability to address poverty whether alone or in partnership with various NGOs and cooperation between congregations. The church is disempowered to a certain extent by the lack of finances, incomprehension of members, lack of cooperation and lack of education to effectively respond to the challenges of poverty. Also lacking is a kind of understanding and awareness of poverty that is not in line with its mission task as a Pentecostal denomination and the expectation of its members. People also do not have a holistic approach to transformation development. Therefore members of the church do not understand the church's missional identity and its role in the community.

Chapter 1 serves as an introduction to this thesis. In it the problem under study is stated as well as the hypotheses. The research design and methodology are described, and a historical overview of the 30^{ème} CPCO from its inception in 1915 onwards is presented. The key concepts used in this thesis are described. In Chapter 2, 4, and 5 there is an endeavour to build a theoretical framework regarding poverty and development from the sociological and theological perspective. In Chapter 2 the focus is on the general overview of the concept poverty and development in the light of the selected available literature. In Chapter 3 a historical background of the DRC is provided in order to help us understand the present day conditions of poverty and underdevelopment in the country. In Chapter 4 the poverty in the DRC is diagnosed and the different dimensions of the phenomenon of poverty are identified. In Chapter 5 the biblical and theological perspective on poverty eradication is discussed. Chapter 6 is a return to the research question; ways in which the 30^{ème} CPCO responds to the problem of poverty is investigated.

6.2 UNDERSTANDING THE ROOT CAUSES OF POVERTY

The hypothetical assertion in this section is that the 30^{ème} CPCO does not have a good understanding of the root causes of poverty facing the city of Lubumbashi which prevents it from developing an effective ministry that adequately addresses the problems of the poor. Chapter 2 provides an overview of the concept poverty. It argues that a good understanding of poverty is of paramount importance, it lays the foundation for any action against poverty. Thus in this section there is an attempt to investigate the 30^{ème} CPCO's understanding of the root causes of poverty the city of Lubumbashi is facing and to assess the impact of such understanding on the development of an effective ministry that addresses the problem of the poor in the 30^{ème} CPCO.

6.2.1 The 30^{ème} CPCO's perception of poverty

It was emphasised in Chapter 1 and 2 that poverty is a multifaceted phenomenon representing many overlapping meanings. It is generally perceived as a situation of deprivation in which individuals lack the basics to maintain a decent life. In the same way the interview conducted with pastors of the 30^{ème} CPCO reveals that poverty is perceived as a situation of lack; it might be lack of something in life, lack of food, lack of means to establish oneself, lack of financial resource, lack of money to cope with life or lack of basic necessities. Poverty is also perceived as the insufficiency of means for survival (Rev A, 2013:324), absence of work (Rev B, 2013:326), a state of deprivation (Rev F, 2013:335) or lower class people (Rev E, 2013:333). Another perception of poverty comes from Rev H (2013:339). He shares his perceptions of poverty at three different levels. At mental level he understands poverty as a problem of intelligence, a problem of mentality and a problem of conception. On material side he perceives poverty as life below the minimum required. Finally on the spiritual side he describes poverty as a situation of failure due to demonic bondage or a dark source.

Rev G (2013:337) perceives poverty in two phases, there is poverty and what he calls the spirit of poverty. He argues that poverty is lack, when someone lacks money, food, a job, clothes, or a house, he might lack them today but have them tomorrow. Now the spirit of poverty operates in the spiritual realm, it is a spirit. There are demons that are maintaining people in a situation of lack. The man may get money but he is not going to do anything with it, he may get a job but he will spoil it. He may get some furniture for the house and he will sell them. Rev G concluded that a person that is accompanied by the spirit of poverty is constantly in a situation of lack, in other words demons are maintaining that person perpetually in want. Furthermore Rev Q (2013:360) perceives poverty at three levels: The first level of perception is ignorance. He argues that poverty is the problem of ignorance, many people are poor but they do not

realize it. The second level of perception is family curse. Certain people are found themselves in poverty because of family curse. The third level is lack, Rev Q (2013:360) also understands poverty as a situation of lack.

From this analysis, it can be argued that pastors in the 30^{ème} CPCO perceive poverty in different ways. The majority of pastors interviewed understand poverty as a situation of lack. But other pastors have exhibited alternative perceptions which sometimes portray a narrow view of poverty or social issues they encounter in their daily lives. The perception of poverty is subject to factors such as the mentality or the intelligence, the environment, the world view etc. Thus the perception of poverty is therefore relative (Rev T, 2013:367). This also affects the understanding of the root causes of poverty that will be analysed in the following section. Nevertheless, despite their differences and limitations in perceiving poverty in general it can be said that pastors in the 30^{ème} CPCO are aware of the situation of poverty in the DRC and Lubumbashi city diagnosed in Chapter 4 and its detrimental effect on the population.

6.2.2 Understanding the root causes of poverty

The researcher's interest in this section is to analyse and to describe ways in which the 30^{ème} CPCO understands the root causes of poverty that affect the DRC in general and the city of Lubumbashi in particular. It has been emphasised in Chapter 2 (2.2.3) that the wrong understanding of the root causes of poverty will undermine policies and practices for poverty eradication.

6.2.2.1 The mismanagement of the country

The mismanagement of the resources has been identified in the DSCR (2006)⁴⁷, the benchmark document for any study of poverty in the DRC as the main cause of poverty. A

⁴⁷ The English version: "Poverty Reduction and Growth Strategy Paper".

brief summary of the history of the DRC given in Chapter 3 (3.3.1) proves that the country has been characterized by poor governance since its formation in 1885 after the conference of Berlin and is still mismanaged today. Poor governance has affected all the sectors of the national life including the private sector. For example as noted in Chapter 3 (3.4.2) that in 1973 President Mobutu made an unwise decision to nationalize all private companies and businesses owned by expatriates, this was nothing other than the expropriation of Europeans properties. Consequently the measures of nationalization (called *zaïrianization*) led to the deterioration of the economy of the country and increased poverty.

This was confirmed by the interviews conducted with pastors of 30^{ème} CPCO. Although opinions are divided as to what the root causes of poverty are in DRC and in the city of Lubumbashi in particular, some pastors interviewed identified the *mismanagement* of the country or *poor governance* as the main root causes of poverty in the DRC. They (Rev H, 2013:339; Rev J, 2013:343; Rev K, 2013:346; Rev Y, 2013:375) blame political leaders for having mismanaged the country and brought much suffering on the population. They recognised that there is a paradoxical situation; despite the fact that the country is extremely rich in terms of natural resources but poverty is still prevailing. Rev H (2013:339) attests the following:

The first cause of poverty is our leaders. The country is extremely rich, but people are experiencing severe suffering as if the country were poor. Leaders have mismanaged the country and brought it to where it is today. The church that should have stood up to show the way out of suffering is following the steps of our leaders, the church is behind them to show up in order to benefit from them, that is the big blockage which is preventing people from coming out of poverty.

In the same way Rev J (2013:343) protests against political leaders for having mismanaged the country and the church leaders for failing to assist the poor and the needy. He observes that leaders do not have a heart to care for the needy and the poor. Likewise Rev V (2013:373) states that:

The reason poverty is not eradicated, is the attitude of our leaders, the country is led by leaders, if those people had a heart for the country, that attitude would help eradicate poverty in the country. We have the problem of electricity, many people do not have electricity in their homes sometimes they get the bills. The Congo is selling electricity to Zambia, and Zambian electricity is more stable than that in Congo. That means it is our leaders that are bringing trouble to the country.

This view has also been confirmed by the laity of 30^{ème} CPCO through numerical data (cf. Figure 2.5 Appendix F) coming from open-ended questionnaires. Figure 2.5 reveals that 80% of the respondents agree that mismanagement is the root cause of poverty in the county, while only 16% disagree and 6% do not know.

From this analysis it is clear to see that many respondents understand that poverty in city of Lubumbashi is linked to structure or the governing system (cf. Chapter 2 section 2.3.2) as they make reference to mismanagement. Congolese people have been impoverished by the economic structures or the governing system and this comes a long way from the period of slavery to colonization through the dictatorial regime to neo-colonialism and globalization.

In fact poor governance affects the public administration and gave rise to widespread corruption in the country. In addition corruption has also been identified as one of the factors that contributes to the continuation of poverty in the DRC and the city of Lubumbashi (cf. Figure 7.1 Appendix F). It was argued in Chapter 3 (3.4.2) that corruption is pervasive in the DRC. It is so deeply anchored in the mentality of people that it has become a normal way of life. However corruption has seriously destroyed the nation (DRC) by undermining the economic development and by increasing poverty in the sense that it is promoting the enrichment of a handful of people to the detriment of the entire population. A typical example given in Chapter 4 (4.5) is that President Mobutu who reigned for 32 years, and diverted the public funds into his private accounts and as a result he had become one of the richest men in the world while his country remains one of the poorest. As emphasised in Chapter 4 (4.2.4)

that corruption is a form of injustice in the society and it causes poverty, it therefore the responsibility of the Church as the body of Christ in the Congo to address corruption in order to ensure poverty eradication. In this regard the DSCR (2006) advocates good governance as the major strategy for poverty reduction in the country.

6.2.2.2 Sin

Another root cause of poverty identified is sin. It has been acknowledged in Chapter 2 (2.2.6) that the fundamental cause of poverty is sin. The permeation of sin in the world has generated grave consequences. It has been emphasised in Chapter 2 (3.4.4) that sin is fundamentally relational, it is the result of broken relationships. Sin is therefore synonymous of lovelessness and this influences the cycle of poverty in a society. It is also emphasised in Chapter 2 (3.4.4) that sinful behaviour committed against other people through the oppressive social system is the clue for understanding the root causes of poverty. Rev B (2013:326) confirms this when he argues that *sin* and *human life without God* are factors that create poverty in people's lives. To support his view Rev B (2013:326) reflects on Genesis 3:16 that speaks about the fall of man and says that man has sinned for that reason in toil he shall eat, but he must work hard. He also reflects on the book of John 8:36 and argues that if the Lord can set people free from sin, he can also set them free from the consequences of sin. He goes on by saying that poverty is not good at all. It does not come from God, but from the devil to harm and ridicule man. But God had prepared a way out of poverty by sending His Son. By this he refers to individual sin, however it is the structural sin that is responsible of the on-going poverty in the DRC. Nevertheless the accumulation of individual sin can become a structural sin.

Sin is therefore a negative element that is very destructive, it can be manifested within the structures of different political systems (slavery, colonialism, dictatorship, neocolonialism) the Africa has gone through. It was also indicated that there can be distinguished good and sinful

structures. The good structures does not necessarily mean a complete absence of sin, sinful facets can be built which requires some amendments. But bad structures are inherently sinful and requires a completely removal of the systems.

In his study on the search of the root causes of poverty, Wyngaard (2013:271) made a valuable contribution by saying that in order to overcome poverty which is continuing to humiliate millions of people around the world sin in all its forms and at all levels must be dealt with. He further emphasises that when sin is addressed and dealt with effectively, this will also foster the transformation of political, social, and economic structures. But this will not happen overnight it is a process, because even many born again Christians, who have been in church for a long time are still struggling to abandon sin. For example the DRC is a country where it is estimated that 90% of the population is Christian (Ekhakol, 2009) but is ranked amongst the most corrupt countries in the world, even many Christians are involved in corruption. As already mentioned, corruption has become the normal way of life particularly in the public sector despite the overwhelming percentage of Christians in the country. Some commentators have come to the conclusion that the persistence of poverty in the country indicates that the Church of Christ as a whole has failed in its mission.

6.2.2.3 Unfaithfulness with regard to tithing and offering

In addition, some pastors (Rev S, 2013:364; Rev O, 2013:353) maintain that another cause of poverty is the fact that people are not faithful when it comes to giving their tithes and offerings. They complain that many people have given up honouring God with their tithes and offering. This situation has seriously affected the church finances and brought poverty to the lives of many believers. However they insist that it is biblical to give tithes and offerings. They reflect upon the passage in the book of Malachi 3 where the Lord warned His people about neglecting to give their tithes and offering (Rev O, 2013:353). According to Rev O (2013) people find

themselves in poverty if they do not know God and if they do not respect Him. That is why he insists that in the midst of widespread poverty in the city there are people in the church that are blessed abundantly while others are poor. Rev S (2013:364) further asserts that some people find themselves in a situation of poverty because they do not respect God by offering their tithes and offerings. He goes on by saying that if people were faithful in offering their tithes and offerings there would be less poverty. He gave an example of a member of his church who is abundantly blessed because he is faithfully tithing every month. Because he respects God with his tithes, the Lord pulls him out of poverty. Rev U (2013:369) holds the same view that poverty entered the church because people do not obey the Scriptures in the sense that they are unfaithful when it comes to giving tithes and offerings.

The above analysis shows that there is an influence of the doctrine of prosperity in the 30^{ème} CPCO. As already mentioned in Chapter 1 (8.4) the fact that the 30^{ème} CPCO has grown substantially more than others protestant denominations in the region such as the Methodists and the Brethren, etc. suggests that the church has to some extent been addressing the pressing issues (including poverty and its related problems) Congolese people are facing on a daily basis. But the way those issues are being tackled it is a matter of concern. The doctrine of prosperity which is a pernicious teaching has permeated the church. This doctrine originated from the USA, Kenneth Hagin, E. U Kenyon, Oral Robert and Kenneth Copeland are considered as the fathers of the doctrine (Togarasei, 2011). The same source indicates that the doctrine was promoted in Africa by the late Nigerian Archbishop Benson Idahosa. In his analysis of the influence of the doctrine of prosperity in Africa, Gifford (2007:20) observes that Pentecostal churches have one thing in common, namely achieving success in all areas of life primarily by means of financial breakthrough. The doctrine of prosperity is centred on three axes, namely faith or positive confession, miraculous healing and prosperity. This doctrine

gained ground in Africa for two reasons. First of all its proponents did not use language other than that of the Bible but twisted the deeper meaning. Secondly, when its proponents find people living in despair because of political, economic and social crises, they promise a lot of things (health, wealth, prosperity) but require very little (faith or confession). As far as the doctrine of prosperity is concerned, the doctrine teaches that material prosperity is the evidence of the manifestation of God's blessings in the life of believers (Togarasei, 2011). If this is true then Bill Gate (the world's multi-billionaire) is the most blessed person on planet Earth. In this doctrine poverty is seen as the work of the devil from which Christians should be delivered (Togarasei, 2011). Many pastors and preachers in the 30^{ème} CPCO believe in this doctrine today. .

Apparently the doctrine of prosperity finds its source in 3 John 2 where John writes to Gaius saying: "Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers". In fact the word to prosper from the Greek εὐδοοῦσθαι is a compound word, εὖ means good and δοῦ means to make one's way or path (Danker & Bauer, 2000:410). Thus εὐδοοῦσθαι means to travel safely (:410). It can also be understood as meaning:

- to make one's way to get where you want to be
- to be in good health or to live joyfully
- to prosper in the ministry (to advance in wisdom, in the knowledge of God, in the gift of the Holy spirit), the physical state is secondary.

Thus if we look at the statement "*I pray that in all respects you may prosper*", in this context we see first of all a formula, then a vow that the apostle John formulates for his friend. There is nothing of a universal principle of prosperity. The proponents of the prosperity gospel cite many other verses to support the doctrine of prosperity, for example 2 Corinthians 8:9, "*Through Jesus' poverty you might become rich*"; Mark 10: 29-30, and "...*those who leave everything for the sake of the Kingdom of God will they receive a hundred times...*"; Colossians

1: 27, “*Christ in you the hope of glory*”, Joshua 1:8, and “...*for then you will make your way prosperous, and then you will have success*”, and Malachi 3:10 that speaks about tithe.

Obviously, the issue of tithing is very controversial amongst evangelicals, views are divided. Some referring to Malachi 3:6-10, believe that Christians are under obligation to pay their tithes and that failing to do so it is robbing God, while others consider tithing as part of the Mosaic Law and that therefore it is irrelevant in the new dispensation. The problem is that the OT clearly teaches about tithing but the NT is not very explicit. Despite all this there is no evidence that tithing has been abrogated in the NT. What we know for sure is that in both Testaments believers are recommended to give generously (Carson, 1999). Thus just as faithfulness in tithing attracted blessings in the lives of believers in the OT, so it is also a source of blessings in the new dispensation. But it will be wrong to believe that when someone is faithful in tithing he has done everything that God requires to receive blessings and eradicate poverty, because our blessing is first of all spiritual (Eph. 1:3), it stems from our relationship with God, and implies a life free from sin.

Furthermore, Jesus in His sermon on the mountain says God knows your needs even before you ask him (Matt. 6:8). For that reason He recommends us not to be anxious about anything like pagans (Matt. 6:25), but rather get down to firstly seeking the kingdom of God. It is on that condition that God promises His faithfulness to provide our needs. Now what are the needs the Lord is willing to satisfy? The Greek word Jesus used during the sermon on the mountain that has been translated need is *χρείαν* (Matt. 6:8) and its verb is *χρῆζω*, its basic meaning is *necessary*, which means few things in life. According to the dictionary, necessary means what is required to be done, what is essential (Tulloch, 1993:1015), without which nothing can be done or you stop living or you live badly. That is why Jesus in His sermon limits those needs

to three, namely food, drink and clothes, while the apostle Paul limits them to two, namely food and clothes (1 Tim. 6:8).

In the context of Luke 10:42 Jesus shows that what is necessary is the Kingdom of God, evidently Jesus does not reject work that can make us earn our daily bread, but He wanted to say that it is only those who seek the Kingdom that can expect to receive from God what they need. The proponents of the prosperity gospel fail to differentiate between a need and a desire, a desire and a lust. God promised to provide all our legitimate needs. He also expressed His will to accomplish our desires (Psalm 37:4), but when it comes to our lusts He will not take care of them, the only promise is to crucify them.

Proponents of the prosperity gospel advocate that a Christian must not suffer. Corinthians like the modern charismatics were also impressed with the preachers who had power, prestige and prosperity. But Paul declares himself to have suffered and be in want. For him what was necessary was the defence of his ministry (1 Cor. 4:11-13). Thus believing in Jesus implies the renunciation of the lusts of this world. The problem the researcher has with the prosperity gospel lies in the misinterpretation of the cross of Jesus, and the fact that it is used exclusively in terms of the benefit it gives to the believer, in this case prosperity. The opposite is true, Jesus did not endure the cross to make us materially rich, but rather to save us and to set us free from sin (Matt. 6:24).

Therefore in recent years the pursuit of material prosperity has become the focus of many churches to the detriment of the salvation of souls. The entire effort is dedicated to acquiring materials good as a sign of approval and God's blessing. The researcher does not mean that the church cannot have money. However it is worth mentioning that Christians needs to avoid the two extremes: to reject all prosperity in the belief that money is intrinsically bad, or to

accommodate themselves to worldly values regardless of the requirement of Jesus and His cross. The prosperity gospel is a very attractive and spectacular gospel, but pernicious in that it tarnishes the genuine faith and prevents the church from carrying out the mission assigned to it, namely to proclaim everywhere and to all the gospel of salvation of Jesus Christ (Matt. 28:18-20), and to glorify God through worship and service to others (Rom. 12:1; 1 Pet. 4:10-11).

6.2.2.4 Lack of love

Another cause of poverty identified is lack of love. In fact the Congolese people do not love one another and they do not have love for their country. As mentioned in Chapter 1, that since the DRC gained independence in 1960, it has never experienced development that benefits the population. Instead the DRC is a country in which, exploitation, conflict, corruption, and suffering have become the norm, all this because of lack of love. The prolonged suffering has dispelled any hope for a better life in a near future in the country to such an extent that the Congolese people always say, “Let us sell this country and allow everyone to take his share”. Very often a Congolese would say (when someone opposes him while is trying to steal from a company or to bribe), “it is not you who is going to fix this country”.

These statements indicate that the long suffering has tarnished the Congolese love for their country. The lack of love for the country did start with leaders. It can be noticed in poor governance and mismanagement that led to poverty in the country. Some pastors interviewed (cf. Appendix F) point the finger to political leaders for being responsible for the situation of poverty in the county. As emphasised in Chapter 1, the kind of poverty the DRC is experiencing is not caused by natural disaster, but it is a humankind-made problem. According to Rev N (2013:351) poverty exists in the DRC because the greatest commandment which is love has been broken. In other words lovelessness has brought poverty to the DRC. That is why

Gutierrez (1973) asserts that poverty is a manifestation of sin, it is a denial of love. He goes on by saying that poverty goes against the main principal of the Kingdom of God which is love, it is a negative element, a disgraceful state.

Furthermore, *lack of love* is also identified as the root cause of poverty and underdevelopment in the DRC. Gutierrez (1973:295) states that “poverty is an expression of a sin, that is, of a negation of love. It is therefore incompatible with the coming of the Kingdom of God, a Kingdom of love and justice”. Love and sin are opposites, the absence of love in a given society creates any kind of sin and leads to poverty. Some pastors interviewed (Rev A, 2013:324; Rev N, 2013:351; Rev T, 2013:367) emphasise *lack of love* as the root cause that maintains the DRC in a state of poverty. They insist that Congolese people do not love one another, everyone seeks his own interest, there is selfishness amongst Congolese people and the culture of sharing is non-existent. However love is about sharing. Pastors claim that the lack of love prevents the country from moving forward. To support his opinion Rev N (2013:351) gives the following testimony:

A few years ago a Canadian pastor came to visit Viens et Vois church, he said I always hear about the fame of the land of the Congo, but I never thought I would find people walking on foot, I thought I would find everyone with a car, everyone is well-off. I was praying to God to give me an opportunity to visit the Congo. By the grace of God I am in the Congo but I am surprised to see that many people are on foot. I pray to God saying that what is wrong in this country? I see all the trees are a blessing, there are mango trees, avocado trees, and all this it is a blessing from God. I see the wind here is good and clean. Also the subsoil is extremely rich; there is gold, cassiterite, uranium etc. why are people miserable while the country is rich? God told me that amongst the Ten Commandments they broke an important one, because of that, that is why they are miserable, the commandment in question is love. They do not know love of one another, however God is love. If there is not love in men how can God manifest it? As long as love does not prevail in this nation you will end up miserable.

He went on by saying that he appreciates the Canadian pastor because he touched on a very important point. He further argues that lack of love brings hatred to the extent of killing each other. Thus the lack of love is the root of all evil (poverty is an evil) and underdevelopment in the DRC.

6.2.2.5 Laziness

In addition other pastors (Rev B, 2013:326; Rev G, 2013:337; Rev W, 2013:373; Rev Y 2013:375) rather stress laziness as being the core cause of poverty. They deplore the attitude of the Congolese people who do not want to work, but who like to get things easily like manna in the desert. Rev Y (2013:375) says the following:

We get our food supply from Zambia. Everything we eat comes from Zambia or Southern Africa. We do not work, Pastor. Look at the green space we have, a lot of bush, a lot of empty space which is not exploited. I came to understand that Congolese people do not have a work culture.

They also acknowledge that the country is extremely rich in terms of natural resources but minerals will not come out of the ground by themselves, it requires work. Hence the necessity to put people to work. Unfortunately they say that the Congolese people do not have the culture of working, this is the big challenge. Also the numerical data obtained from the questionnaires administered to the laity emphasise laziness as one of the causes of the poverty of the Congolese people. Figure 2.4 (cf. Appendix F) reveals that 82% of the respondents agree that laziness is one of the causes of poverty, while 15% of respondents disagree and only 3% of the respondents do not know.

As mentioned in Chapter 2 (2.5.1), the book of Proverbs is the only place where poverty is attributed to laziness (Prov. 6:6-11; 24:30-34), also to the pursuit of pleasure (Prov. 21:17; 23:19-21, greed (Prov. 11:24; 28:22) and the failure to pay attention to advice (Prov. 13:15-18) (Alender & Baker, 2003:884). It is true that some people find themselves poor as a result of laziness. But this type of poverty does not link to structure that is responsible for the mass poverty in the DRC.

6.2.2.6 Mining activity and the absence of industries

Rev C (2013:330) identifies the mining activities that are in vogue in the city of Lubumbashi as the basis of the situation of poverty in the sense that they are detrimental to the agricultural sector. He states that,

Poverty in our country is persisting because people are more dedicated to other activities such as mining but they neglect agriculture. The population is growing but very few people cultivate, consequently much food is being imported from other countries such as Zambia, Zimbabwe, and South Africa etc. If we really want to eradicate poverty in our country people need to cultivate a lot, that is why the suffering is so severe.

Rev D (2013:331) points out that the lack of transformation of natural resources has landed the nation in such a deplorable state of poverty. In other words according to him, if the DRC had the capacity to transform its own natural resources it would not have been poor, because it would not have been depending on Europeans for the treatment of minerals. Rev D's understanding of the root cause of poverty hints at "*the dependency theory of underdevelopment*" mentioned in Chapter 2 (5.2.2) that stipulates that the socio-economic dependency generates the underdevelopment. For that reason the theory advocates poor nations to break the ties with western countries to ensure internal development. This view is echoed by Rodney (2012) when he declares that Africa must break the link with the imperialist system of exploitation to solve its problem of poverty. This theory has been criticised because it puts much emphasis on external factors rather than internal ones. It seems that many governments that follow this theory emerged from poverty, but they realized that they were still dependent on rich nations. The truth is that we cannot develop in isolation as noted in Chapter 2 (5.3.1) we need to partner with others. The problem is the nature of cooperation that must change, it must be based on equality and mutual interest. That is why African states are not considering a new partnership for development.

In addition three pastors (Rev E 2013:333; Rev S, 2013:364; Rev Z, 2013:377) put the blame on Congo's colonizers (Belgians) for having kept the autochthones ignorant about the minerals

that are surrounding them. This view is also supported by Rev F (2013:335), he argues that colonizers took advantage of that ignorance to exploit the Congolese people by exchanging precious stones for small things like T-shirts and so on. It is true that ignorance of the minerals was a tool that colonizers utilised to exploit the people. The researcher does not think that ignorance is still relevant nowadays, it cannot now be used to explain the root causes of poverty in the DRC.

6.2.2.7 Low remuneration

An additional cause of poverty pointed out as being the causes of poverty in the country, is low remuneration Rev (Rev U 2013:369). Rev U states that the average wage most people earn is about \$60, none of his church members earn \$500, and he wonders how people can live on such a low income. Also 80% of his church members are unemployed. He indicates that many people run small businesses such as selling charcoal, palm oil and so on to earn a living, but the condition of the roads is so bad that running a business is difficult and poverty persists. It can be seen in Figure 3.4 (cf. Appendix F) that 83% of the respondents among the laity who completed questionnaires agree that low income is one of the sources of poverty in the country, while 13% disagree and 4% do not know. Low remuneration as the cause of poverty is linked to social structure. It portrays that people are being impoverished by the governing system.

6.2.2.8 Unemployment, lack of initiative and poor governance

The understanding of the root causes of poverty was also explored by asking the laity in the open-ended questionnaires to name three most important causes that contribute to the continuation of poverty in their respective areas. The numerical data compiled through the questionnaires as shown on Figure D.1 reveal the following:

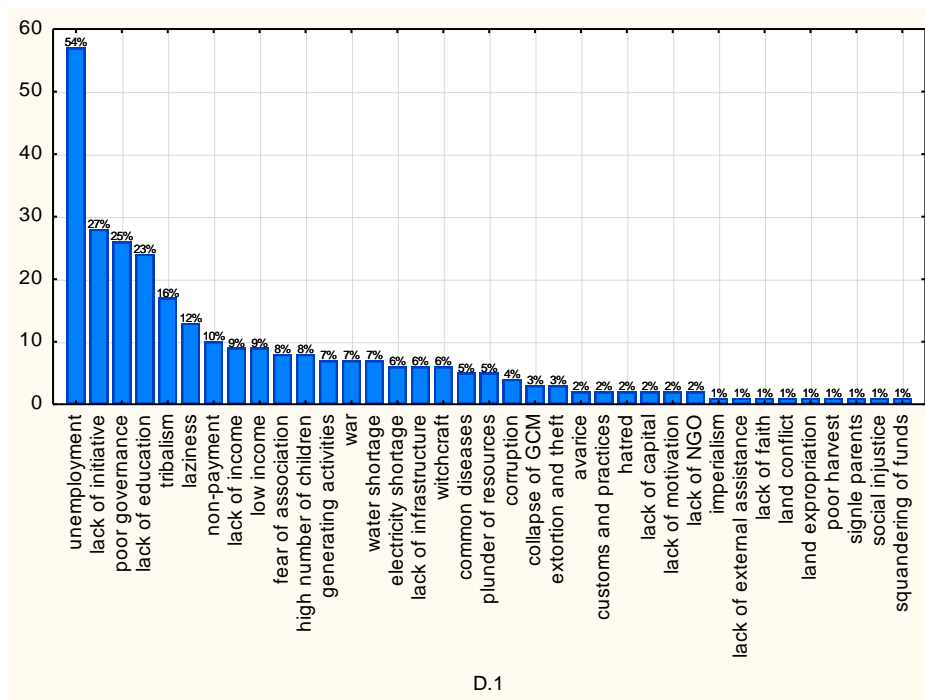


Figure D.1. The important causes that contribute to the continuation of poverty, according to the laity.

Unemployment (54%), lack of initiative (27%), poor governance (25%), tribalism (16%), laziness (12%), non-payment of salaries (10%), lack of income (9%), fear of association (8%), high number of children (8%), income generating activities (7%), war (7%), electricity shortage (6%), lack of infrastructure (6%), witchcraft (6%), common diseases (5%), plunder of resources (5%), corruption (4%), avarice (2%), lack of capital (2%), lack of motivation (2%), lack of NGO (2%), imperialism (1%), lack of external assistance (1%), lack of faith (1%), land conflict (1%), land expropriation (1%), poor harvest (1%), social injustice (1%), , squandering of funds (1%).

According to the laity, the most important cause of poverty in the city of Lubumbashi is unemployment, it got the highest percentage of votes, followed by lack of initiative and poor governance. Unemployment is linked to structure. The government is unable to create jobs and this impoverish many people. The lack of initiative might be the cause of poverty at the individual level and cannot be neglected when tackling the problem of poverty. In addition the

open-ended questionnaires administered to the laity and depicted in Figure 1.3 (cf. Appendix F) reveals that 59% of the respondents perceive poverty as a circumstance beyond the control of the poor and only 41% hold that poverty is due to lack of effort on the part of the poor. Implicitly circumstances beyond the control of the poor refers to structure.

6.2.2.9 Witchcraft

Another significant cause of poverty in the city of Lubumbashi and one that cannot be underestimated, is witchcraft (cf. Fig D.1). Rev G (2013:337) emphasises the spiritual aspect in addition of laziness by saying that there are demons that prevent people from making progress in life, by this he implies the power of witchcraft. Respondents in the pilot study also point out witchcraft as one of the causes of poverty. As indicated in Chapter 2 (4.3.1), the word witch comes from the Hebrew word *Kâshaph* (and its equivalent in the New Testament is *pharmakeia*) which means “to whisper (a magical spell), to use songs of magic, to mutter magical words or incantations, to enchant; to practise magic, to be a sorcerer, to use witchcraft” (*New American Standard Bible*, 1977:1737).

Thus witchcraft is demonic, it opposes all that is godly, it is deceitful, is deteriorating and destructive. It is therefore an evil, it finds its origin in human sinfulness, it destroys relationships with God, nature and others in the society and leads to vanity, isolation and judgment. However sin opposes love, it breaks down our relationship with God, nature and others. Thus lovelessness in society influences the cycle of poverty. It is in that perspective that one sees witchcraft as a cause of poverty. Thus we understand that some individuals or families fall into poverty as a result of the oppressive forces of witchcraft. Myers (2006) also confirms this view and states that witchcraft plays a significant role in impoverishing people.

Interviews conducted with pastors in the 30^{ème} CPCO (cf. Appendix F) reveal that pastors are unanimous that witchcraft is real in the city. Rev D (2013:331) states that saying that witchcraft does not exist, it is like denying the existence of Satan. But opinions are divided as to whether witchcraft is one of the causes of poverty. Some pastors disagree that witchcraft can make people poor or maintain people in poverty, it is an illusion that people have, and it is a superstition or an excuse to justify one's laziness. For example Rev Z (2013:377) emphasised the following:

I always preach in the church that witchcraft will not have an effect if we do not believe in it. Witchcraft cannot fold up your hands and force you to be poor. The Bible says what you believe that is what will happen to you. Mentally if you have that idea then you are blocking yourself. In all the countries where witchcraft exists, we see that people work, despite witchcraft. But some people believe that witchcraft makes them poor. Can the witch forbid you to go and work? Can the witch forbid you to cultivate a field? It is the man that makes himself poor. Witchcraft exists but I do not believe that can make someone poor.

Rev D (2013:331) believes that those who say that witchcraft can make people poor and maintain people in poverty are not in Christ. He considers that complaining about witchcraft will not help, people should just work or cultivate the field which is the primary work that God gave to men. Rev H (2013:339) remains skeptical about witchcraft causes poverty because he argues witchcraft it is like fiction, people talk about it but we cannot prove it. He wonders why countries overseas are developed despite the existence of witchcraft. He came to the conclusion that witchcraft in Africa is a mental problem that is preventing people to develop. Rev U (2013:369) shares this view when he states that,

In villages where people practise witchcraft; are witches blessed? Do they have cars or shops? You are educated so you have your own answer. White people have their own type of witchcraft, they do not have hatred like we do. We hate to the point of destroying and killing, white people's witchcraft helps them to live in opulence. They practice magic to grow rich, we do so just to kill and spill blood. This is my answer. On the other hand, we cannot analyse witchcraft, it is the invisible world, because we cannot see witchcraft with our eyes, or understand how witches operate, we just hear that someone was bewitched, how? What is our opinion on this? We cannot plunge ourselves in it, witches can talk about witchery amongst themselves, because they belong to the same

movement. But we Christians do not know if poverty comes from witchcraft, or what witchcraft is because these are things that we do not know and we do not use.

Some other pastors go as far as to suggest that witches are not only those who fly at night to bewitch people, whoever blocks the church or other people to make progress in life is a witch (Rev M, 2013:349). Here witchcraft is being used metaphorically. It is more like the Apostle Paul who described those who abandoned faith as being bewitched (cf. Chapter 2 section 4.3.2). But a number of pastors interviewed agree that witchcraft is one of the causes of poverty in the city of Lubumbashi, if not one of the main causes, because, as Rev E (2013:333) states, witches themselves testify that they impoverish some people as part of their activities. Rev L (2013:347) makes it clear that witchcraft is a factor not to be neglected and that it causes poverty in people's lives. But he indicates that the impact of witchcraft in Europe is different in Africa when we take into consideration the level of education, conception, the area, the culture etc. He explains that the army of Satan is dichotomous, there is an invisible company constituted of demons and the visible in which we find Satanists, witchdoctors, diviners and witches. He goes on by saying that in spiritual warfare witches are amongst those who cause misfortune or who curse people. He explains that spiritually means sending demons, i.e. demonizing people or sending demons to people. When a demon enters someone, his preferred place is the human body; he starts to work by creating limitations in human life. He says most limitations demons create besides death, is poverty, causing businesses to fail etc. Even if the business was flourishing, when someone is demonized the business may fail. It should be noted that everyone is not poor because of witchcraft, there are many other factors mentioned above that cause poverty.

In the same way Rev J (2013:343) believes that witchcraft is real and binds people in different ways. For that reason he declares that,

We need to pray against witchcraft, it makes the country suffer. If the country is suffering the church also suffers. Witches do not make only people to suffer they also kill, they make someone to be poor and they kill him, they bring diseases, they cause divorce, they cause dissension in the families etc.

From this analysis it can be inferred that witchcraft is real in the city of Lubumbashi, and that certain individuals or families fall into poverty as a result of witchcraft. It is worth mentioning that in this case witchcraft related poverty is not directly linked to structure. But there is a widespread belief on the Congolese people (based on the testimonies of Mobutu's former close associates) that the late president Mobutu was deeply involved in Satanism and witchcraft. It is seems that in one of his speeches he declared that if it necessitates to make a covenant with Satan for the peace of Congo we will do it. At this point people believe that Mobutu sacrificed the whole country to the Devil, and this could explain their endless misery. If this is true then to some extent witchcraft related poverty could also be linked to structure.

The researcher discovered that the recognition of witchcraft as a factor of poverty amongst pastors in the 30^{ème} CPCO is based on the experiential presupposition in spiritual warfare and deliverance services. And vice versa lack of involvement in spiritual warfare leads some pastors to reject any cause related to poverty related to witchcraft. However we cannot prove witchcraft, it is the invisible world, but its results can be seen. As emphasise in Chapter 2 (4.3) the first missionaries that came to Africa failed to deal adequately with the problem of witchcraft. They considered it a superstition that will be swept away through education. In this way they failed to grasp the reality of Africans.

6.3 THE 30^{ème} CPCO'S CURRENT INVOLVEMENT IN POVERTY ERADICATION

The hypothetical proposition in this section suggests that the 30^{ème} CPCO does not realise its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to the fact that is not addressing poverty whether alone or in partnership with

various NGOs and cooperation between congregations. Being a Pentecostal movement the 30^{ème} CPCO Christians were encouraged from the early on to seek the gifts of the Holy Spirit and the manifestation of supernatural power (cf. Chapter 1.8.6). Approaches to alleviating poverty and bringing sustainable development were neglected. It was not part of the plan for evangelism. For example, Garrard (2008:151) wrote that Burton, the founder of the CEM, discouraged Taylor from starting up a hospital clinic in the region lest the people should trust in medicine instead of the might of the Lord. He goes on by saying that Burton believed that the work and the gifts of the Holy Spirit were to be an expected norm within the life of every Christian. Obviously there has been more emphasis on the manifestation of the Holy Spirit than on development. This led some 30^{ème} CPCO leaders to disregard development. Other pastors as noted above, underlined faithfulness to tithing and offering as the only way to come out of poverty. Obviously these misconceptions seem to have prevented holistic transformation development in the 30^{ème} CPCO for many years. As noted in Chapter 6 (6.4), Winter et al. (1999) indicate that holistic transformation development advocates change in all aspects of human life including physical and, spiritual and even economic, social and political. It also helps to recover the true identity of the poor. For that reason, there is a need to articulate a clear theology of development in order to dispel misconceptions that rage around the concept development and to motivate approaches that aim at alleviating poverty and bringing about substantial development.

6.3.1 Rudimentary involvement

The involvement of the 30^{ème} CPCO in poverty eradication is as Rev A (2013:324) describes it rudimentary. There is a department of community development in the 30^{ème} CPCO which apparently has never worked since its creation. Many congregations provide occasional assistance to orphans and widows and the needy. But there is no special arrangement or

programme in churches to deal consistently with the issue of the poor. Congregations are limited to performing some works of charity in an irregular manner. Most pastors interviewed affirm that they organize special offerings once, twice or three times a year to assist the poor, others do it monthly. Sometimes they also organize special collections of in-kind donations such as clothing, shoes etc. and distribute them to the poor. There are only two pastors (Rev E, 2013:333 and Rev W, 2013:373) amongst the twenty six interviewed that affirms to have indicated to have created a department of social affair in their respective churches in order to deal with the matter of the poor and the needy. The kind of assistance many churches provide seems to be insufficient to really solve the problem of poverty, and pastors are aware of that situation. Rev F (2013:335) testified that:

In our church we assist the needy such as widows; we organize special collection three times a year to assist them. If we get clothes we give them. But it is not enough; man's need might be bigger than the assistance we give. For that reason we also teach people how to emerge from poverty. People must not expect help from others or from the church; everyone must cultivate and sell the crops to solve his own problems.

Likewise another pastor (Rev C, 2013:330) states that:

To assist widows and orphans in the church, we organize a special collection once a year for the poor. Then deacons will distribute the gifts received to widows and the poor in the church. Although we do this, it is not sufficient, it is just a help, because the Bible recommends that we should remember the poor.

Rev P (2013:356) also explains that the assistance given to the poor represents nothing. For that reason people must work that is how they will come out of poverty. Thus we understand that the involvement of the 30^{ème} CPCO in poverty eradication lies at the level of relief work. As mentioned in Chapter 1 (1.9.3) relief work is just a temporary solution to the problem of poverty. It is often resorted to in case of emergency such as war, disaster etc. It has been indicated that if relief strategy prolongs it becomes harmful because it creates dependency instead of sustainability.

Besides providing assistance to the poor, which is not of much use compared to the extent of the problem, of poverty to solve, many congregations set up short term and long term development projects which mainly focus on:

- Agriculture
- Building schools
- Launching lucrative activities

Many of the congregations have decided to focus on agriculture as a strategy for poverty alleviation. Some congregations have already acquired land for cultivation while others such as the churches of Rev D (2013:331); Rev E (2013:333); and Rev J (2013:343) are still in the process of seeking to buy land. In this regard Rev D (2013:331) emphasises the following:

In our church we are fighting against poverty, because if the church is affected by poverty, there will not even be spiritual progress. First of all we plan to buy land, about 30 hectares to cultivate. We would like all the members of the church to cultivate the field. Elders of the church may have two hectares and choir members may have one hectare. This is my opinion. We tried to breed animals it did not work out because there was too much work and the electricity supply is not regular; we think God will help us with cultivation.

There are also congregations that have been identified as not running any development project whatsoever. Rev A (2013:324) affirms that at this stage his church is not involved in poverty eradication, to do so you need development projects. However he specifies that there is no way his church can have development project because of the construction work of the church building that is going on. Rev C (2013:330) indicates the same thing namely that his church will not be able to run projects until the construction work of the church building is completed.

Furthermore, Rev U (2013:369) one of the senior pastors of the station of Lubumbashi explains that his church does not have any project to fight against poverty. It is not the objective of the church, the emphasis is put on the spiritual aspect, teaching people to know God, to be holy; but teaching on development as such does not exist in the church. Similarly Rev X (2013:374) says that the church is just there for prayer and nothing else. From this, one can discern the

influence of the doctrine of the church laid down in Chapter 1(1.8.7) that puts much emphasis on the spirituality and neglects development. The doctrine of the church is summarised as follows: faith, repentance, justification, regeneration, the pursuit of holiness, water baptism and Holy-Spirit. This suggests that many pastors in this Pentecostal denomination understand salvation to be only spiritual and not physical. However as mentioned in Chapters 1 (9.1); 5 (2.3), the salvation Jesus offers is not only spiritual but it encompasses every aspect of human life including the physical.

Nevertheless, to fight against poverty Rev U (2013:369) exhorts members of his church to cultivate their fields as he himself does or to run small businesses. He insists that development as such is not the objective of the church. Despite the fact that development is not part of the church programme, he specifies that he assists a group of poor people who come to get help every Sunday and Monday. However pastors who are not involved in poverty eradication are the exception as the majority of pastors understand the necessity of getting involved in poverty eradication and affirm that their respective congregations are involved in the process of eradicating poverty, but that the level of involvement is rudimentary.

Another poverty reduction strategy the 30^{ème} CPCO is involved in is the building of schools. Nowadays in the DRC building schools has become an interesting area of investment for many people and churches. It is now a real business, since the government has demonstrated its irresponsibility by handing over education to churches and private owners. Anyone is allowed to open up a school with or without proper infrastructure, and this seriously affects the quality of education. Some pastors interviewed have indicated their interest in building schools in order to fight against poverty while others already are running schools. For example Rev J (2013:343) confirms that his church is running a school and that the school hires some members of the church, this is how they fight against poverty. Rev B (2013:326) also explains that they have

long and short term projects. As a short term project they plan to build a school with many storeys which will cater for pre-primary, primary, secondary school, and a university including the faculty of theology. He insists that failure to do so, this will have grave consequences, as children of Protestants will be in trouble because they will be chased from Catholic schools during the reign of the anti-Christ. In the long term projects they plan to build a guest house, a maternity hospital, and become involved in agriculture.

Additionally, amongst the projects identified to tackle the issue of poverty, there is also the launching of lucrative activities. For example Rev B (2013:326) is encouraging believers to start up lucrative activities to support themselves. He is also planning to create a micro finance institute at his local church to help people with loans to sponsor their small projects. Rev Y (2013:375) is also planning to create some lucrative activities to equip children of God to earn some money for their survival.

Most pastors interviewed confirm that besides rendering assistance to the poor they also fight against poverty in their respective churches by teaching people how to rise up from poverty. For example Rev H (2013:339) explicitly states that they fight against poverty by teaching the Word of God, because God himself is a hardworking God. He worked for six days and He rested on the seventh day. In the same way, Rev Y (2013:375) affirms that the first level of the fight against poverty is to exhort people to work, because God blesses the work of our hands.

To measure the involvement of the 30^{ème} CPCO in poverty eradication the laity were asked a question regarding the causes of poverty. The results are displayed in Figure D.1 (cf. Appendix F). They were also asked whether their respective churches are currently involved to find a solution to those problems. Figure D.2 (cf. Appendix F) reveals the following: Unemployment (20%), lack of education (12%), lack of initiative (10%), laziness (6%), poor governance (5%),

common diseases (4%), lack of income (4%), tribalism (4%), corruption (3%), extortion and theft (3%), high number of children (3%), avarice (2%), fear of association (2%), war (2%), customs and practices (1%), education (1%), hatred (1%), imperialism (1%), lack of motivation (1%), lack of NGO (1%), land expropriation (1%), low income (1%), poor harvest (1%), non-payment of salaries (1%), single parents (1%), social injustice (1%), water shortage (1%).

From this analysis it can be inferred that the low percentage of the respondents who believe that their churches are involved in finding a solution to the causes of poverty displayed in Table D.1, it is a confirmation that the involvement of the 30^{ème} CPCO in poverty eradication is basically rudimentary. More already mentioned there has been much emphasis on the gifts of the Holy Spirit than on development.

6.3.2 The 30^{ème} CPCO'S churches partnership with NGOs

As emphasised in Chapter 2 (2.32), partnership is about sharing ideas, information and resources in order to participate in the transformation of the world. Findings reveal that for various reasons, the 30^{ème} CPCO is not in partnership with other development agencies such as NGOs. Many pastors have expressed their urgent desire to partner with NGOs to get some help to fund their projects of development, but they do not know where to start. For example Rev F (2013:335) testified as follows:

We tried to find NGOs and ask for help, but we have not found a door. There was a NGO that came to help. The NGO gave money to people to start up small businesses. Many people failed. We cannot find a NGO for help. If there is a NGO that helps us it is easier to find a way to work than for someone saving money it might take longer. But if there is a NGO that accepts to help us it will be good.

Other pastors have tried to connect with NGOs but they never got any answer. Rev D (2013:331) testified that “someone told us about one NGO. We applied for help we did not receive an answer. Recently a member of the parliament asked us to apply to another NGO but we have not received an answer yet”.

Another difficulty many churches face when trying to connect with NGOs is as Rev A (2013:324) pointed, lack of education. In fact many pastors in 30^{ème} CPCO are not educated enough, this situation as Rev A asserts, undoubtedly hampers development in the community/church. He further explains that *World Vision International*⁴⁸ was willing to finance some development projects but some people stood up to discourage others by saying that they should be careful of World Vision, it might be the beast the book of Revelation talks about or it could be ecumenism. However he added that those who agreed to work with World Vision saw their churches being built nicely and their projects being financed.

Another difficulty identified that prevents many congregations to connecting with NGOs, is the problem of the origin of members who lead those NGOs. A number of pastors interviewed are cautious when it comes to cooperating with NGOs on the ground that some NGOs are being sponsored or run by Satanists, homosexuals, lesbians etc. Rev G (2013:337) emphasised the following:

It is not a bad thing to partner with NGOs; we can consider cooperating with them as doors are opening. What we do not like is when those NGOs are sponsored by homosexuals, they send money and then afterwards the devil will start claiming that money. But when God opens doors, there are Christians of good heart who help churches and help people to emerge from poverty. If we have such opportunities we cannot refuse, because God sometimes acts in one way and sometimes the other.

⁴⁸There are a number of NGOs operating in the city of Lubumbashi that provide relief actions to vulnerable people. But the largest NGOs are *World Vision Internal* and *International Rescue Committee*.

World Vision International is one of the largest NGOs operates in the DRC since 1984. It has three provincial offices in Kinshasa, Kivu and Katanga. But the national office is based in the city of Lubumbashi. The World Vision focuses on community development, particularly in the area of education, health, food security, animal husbandry, HIV, infrastructure, water and sanitation. It is committed to work closely with communities to ensure the sustainability of the projects after its withdrawal.

World Vision Democratic Republic of Congo. [Online]. Available:

<https://wvioaptus.wvi.org/africa/africaweb.nsf/05225371933be85642256f87004ae404/d3229e33d287b8ea422571a90046c92d?OpenDocument> [2013, August 29].

Another large NGO operating in the city of Lubumbashi is the *International Rescue Committee*. This NGO was founded in 1933 and deals with the world's worst crises to help people survive and to rebuild their lives. It comes to the rescue of refugees who have been forced to flee from their homes in order to restore them to safety, dignity and hope. *International Rescue Committee* [Online]. Available: http://www.vacatureblad.org/content.php?page=vac_details&jobid=8089 [2013, August 29].

Similarly, Rev O (2013:353) indicates that we cannot just cooperate with NGOs without knowing their foundation. He goes on by saying that if we discovered that they are really serving God, will associate with them. But Rev B (2013:326) on the other hand stresses that to solicit assistance from such NGOs led by Satanists it is like asking for help directly from Satan. He goes on by saying that to partner with those NGOs will not help the church to move forward. Yet he adds that there are some exceptions, most pastors expressed their desire to work with good NGOs if they can find some who do not have any link with Satanism and are willing to help. Rev B further explains that any help from NGOs will not give glory to God since those NGOs will be claiming that it is their effort that led to success. Another problem that has been raised which stands as a stumbling block to associating with NGOs is selfishness. Rev P (2013:356) testified that;

I noticed that in the city of Lubumbashi those who have a channel and receive some assistance do not accept that other people may be connected and receive money as well. Very often people in the city do act in their own interests, they do not want everyone to know what they do exactly, it is for themselves.

It has also been recognised that certain leaders of NGOs are crooked and this has discouraged some pastors cooperating with them. Rev T (2013:367) says he has never considered connecting a NGOs because according to him, it would be like depending on other people or institutions than on God. He says he would rather trust in God than in any other people or institutions. Rev V (2013:371) shares the idea, and considers it shameful to go and ask for help from NGOs. He insists that through prayer poverty will be eradicated, but we just need to persevere in order to get from God what we need. The problem of injustice is also mentioned as an obstacle when it comes to churches cooperating with NGOs. Rev U (2013:369) notices that those who lead NGOs are more likely to assist their relatives than other people. In summary the main reasons that prevent the 30^{ème} CPCO station of Lubumbashi to connect with NGOs

are following: lack of information about NGOs in the city, lack of enough education, mistrust of the NGOs because of their dubious origin, the fraud of certain NGOs.

6.4 CHALLENGES EXPERIENCED WHEN ADDRESSING POVERTY

The hypothetical assertion in this section is that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to its disempowerment to a certain extent by the lack of finances; incomprehension of members, lack of cooperation and lack of education to effectively respond to the challenges of poverty.

6.4.1 Financial issues

The first challenge identified is financial difficulties. Pastors acknowledge that many members of their churches in the city of Lubumbashi are living in poverty that is the lack of money, and sometimes become beggars (Rev D, 2013:331; Rev F, 2013:335). They are going through financial difficulties because of factors such as unemployment, low remuneration, and lack of sponsorship. With regard to the unemployment it should be noted that the majority of members do not have jobs. Most of those who have got jobs receive low wages or they get paid irregularly. Few people are involved in small businesses. Congregations consist of many needy people who need assistance. This situation has negatively affected the finances of many congregations and made them poor. However as Rev B (2013:326) explains,

Church finance comes from tithes, offerings, vows and free will offerings that believers give to the church. It is with this money that the church will help the poor, orphans, widows, and people who are stricken by dire misery. There are also some servants that may be in a difficult situation and the church may be able to assist. Part of church finance may be allocated to development in order to fight against poverty so that God's work may move forward.

Financial difficulties continue to be a major problem to many churches in the 30^{ème} CPCO. Another pastor stresses the fact that many people who have been members for a long time have given up offering their tithes and offerings (Rev O, 2013:302), this has a serious implication on

the church finances as it is the church's only source of income. Rev P (2013:356) states the following,

Poverty affects our church by meagre offerings and tithes. You do not see tithes; you do not see offerings, you do not see anything in the church. Even in the work of the Lord you will not do anything. The church that has many poor, will work with difficulties. If you have a small project you will do nothing, or it will take long. A job that can be done in a month's time you will do it in a year's time, a job that can be done in two months it will take two or five years to complete, it is because of the poor. If you have many poor in the church it is sad. That is the difficulty. This is how poverty affects the church.

Furthermore, some pastors also complain that they do not get any financial support neither from the section nor from the station and less from the representative office. The contribution of members is insufficient to cover the needs of the church. Despite all this pastors are indignant that they are being overwhelmed by the contribution they have to bring to the section, the station and the legal representative office. Rev Q (2013:360) states the following:

The challenges we have is lack of creation of financial resources. If we had financial resources besides offering we would not have had problems. The offering collected is not enough to meet all the needs of the church. The section asks us for contribution, the station and the representative office also ask for contribution out of the same financial resource which is offering. How are we going to cope? But if we have activities to generate some extra income in the church it will be good.

Rev A (2013:324) testifies that in his church only three people out of about a hundred members have got jobs. Besides of the three people who are employed only the pastor has a decent job. How can such a church prosper financially and instigate projects of development? Another pastor attests that,

The challenge we face is that the church consists largely of lower class people, who are supposed to help start up development projects; they cannot because they have no money. Thus our help to the poor is very limited, very few people have jobs (Rev F 2013:335).

Another problem is that many of those who are working are not well remunerated. The habit of underpaying people has been the norm in the DRC for decades. Victims are mostly civil servants and those who are working in state companies. Since independence there is no

government that has ever improved the wage conditions of civil servants. From this it is clear that the government is pushing civil servants to steal in order to make ends meet. This is one of the reasons why corruption is ripe in the public administration at all levels, it has become the normal way of life. Nzayabino (2011) describes this situation as the institutionalization of corruption in the DRC.

Rev U (2013:369) also points out that low remuneration is one of the causes of poverty in the church. He explains that some people earn \$60 per month and cannot offer to the church if they earn so little. Salaries are paid irregularly particularly in the public administration and state companies. If you get paid today you do not know when next you will receive money. For instance it is unbelievable but true that the railway company SNCC⁴⁹ has arrears of wages for sixty five months⁵⁰ that are still unpaid. This situation has contributed to the impoverishment of many families and churches have somehow been affected as well.

Furthermore, in the 30^{ème} CPCO each congregation is responsible for raising its own finances through the contribution made by members. Besides, the constitution of the church recognises that tithe, offerings and collections are resources and instructions that contribute to the proper functioning and operation of the church (*Règlement d'Ordre Intérieur*, 1999:39). The same source indicates that the finance resources of local churches are to be divided as follows:

- 60% to the treasury of the local church
- 10% to the station
- 10% to the regional delegation
- 20% to the central treasury (*Règlement d'Ordre Intérieur*, 1999:39).

But churches do not assist one another, the station does not assist new churches that are struggling financially. This situation has prevented some churches particularly the new

⁴⁹ Société Nationale des Chemins de Fer du Congo. It is the state railway company.

⁵⁰ *RDC: 3,9 millions de dollars pour payer un mois d'arriéré de salaire à la SNCC* 2013. [Online]. Available: <http://radiookapi.net/economie/2013/06/04/rdc-39-millions-de-dollars-pour-payer-mois-darriere-de-salaire-la-sncc> [2013, June 20].

congregations to develop quickly. Some pastors are complaining that they do not receive sponsorship from anywhere, not even from the station, in this case the station of Lubumbashi. They go on by saying that they always work on their own. However the constitution of the church clearly states that churches that have extra more money should assist the new ones that are still struggling financially (*Règlement d'ordre intérieur*, 1999). Rev A (2013:324) complains that the problem with 30^{ème} CPCO is that when they appoint you as a pastor they do not provide you with a church building or a plot to build the church. As a pastor you have to do all you can to keep members. This has led some pastors to leave the community/church (30^{ème} CPCO) on the ground that they have never been given money to build a church (Rev A, 2013:324).

Thus congregations do not receive any financial assistance, they have to build the church on their own with the limited means they receive as contributions of their members which in most cases is insufficient to meet all the needs of the church. Consequently the construction work takes longer, up to ten years or more. Although some banks⁵¹ that give loans have emerged in the DRC after decades of bankruptcy due to the political turmoil of the 1990s, it is not easy to obtain a loan, the requirements are harder, you must mortgaging something of value. Many have lost their houses for failing to pay their debts to the bank (Rev U, 2013:369). For that reason some pastors plan an alternative source of income for the church besides offering, by launching lucrative activities (Rev Q, 2013:360).

Despite financial difficulties, many churches of the 30^{ème} CPCO particularly in the station of Lubumbashi are busy with construction whether to erect new buildings or to enlarge the

⁵¹ The banking system in the DRC collapsed in the 1990s due to political turmoil and war that brought the economy of the country at its knees. It is only recently that some banks have re-emerged.

existing structures. The focus is more on construction work than on development projects. That is why Rev A (2013:324) insists that,

Our involvement in poverty eradication is rudimentary because at this stage we do not have development projects. To eradicate poverty you need to have development projects. We cannot have development projects because we are still building the church. Once we have the church building completed then we will think about having development projects.

Similarly Rev C (2013:330) justifies the non-involvement of his congregation in poverty eradication by citing construction work. It will be only possible to instigate development projects after the completion of the construction work. When this will be is uncertain, there is no time frame for the finishing of the construction work of the church building because of the lack of planning and the financial difficulties. The church is dependent on the contributions of members. In the meantime the development projects will have to wait for an indeterminate period. The poor will continue to struggle and starve until the construction work is finished. This suggests that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi.

In regards to financial issues Kunhiyop (2008) observes that financial problems are common in Africa because of the situation of poverty that is pervasive. He also notes that while the world is making significant progress getting wealthier, Africa is regressing and the population is becoming poorer and poorer. It is affected by famine and sickness such as HIV/AIDS. He further observes that in the midst of all this few individuals particularly some politicians amass enormous fortunes to the detriment of poor people.

To remedy this situation and uplift the finances of churches, most pastors interviewed advocate creating lucrative activities besides offerings. There is a congregation that succeeded in creating some lucrative activities (schools, cafeteria, and bookshop) in order to generate some extra income for the church. But most congregations have development projects (agriculture,

building schools etc.) but they are unable to implement them for lack of funds, it is a vicious circle. The thing that the church needs to know is that people are God's treasure, they constitute the supreme resource for the church (Winter et al., 1999). They are a great potential the 30^{ème} CPCO can utilize to raise funds in order to finance church projects.

The problem of raising funds is not a new praxis, it has been practiced since ancient times. Kunhiyop (2008:177) outlines many examples in the Old and the NT of how our predecessors in faith raised funds for God's work:

- Under the command of God Himself Moses took a contribution (gold silver and bronze) from Israelites to build the Tabernacle (Ex. 35:4-36).
- King David collected offerings to build the Temple (1 Chr. 29:2-9).
- Nehemiah raised funds for the construction, repair and the rebuilding of Jerusalem (Neh. 7:70-72).
- Ezra raised resources to reconstruct the Temple (Ezra 2:68)
- King Hezekiah established yearly funds for projects (2 Chronicle 31:1-21).
- Jesus raised funds for his ministry through personal gifts (Luke 8:2-3).
- The apostles received personal contributions for their ministry (Acts 4:32)
- Paul raised fund for his ministry through special collection (1Corinthians 16:1-3; 2 Cor. 8:1-24)

The pioneers of faith have used different methods and techniques to raise money for God's work, these methods can also serve as a model for the 30^{ème} CPCO in particular and to the contemporary Church in general. As we know the 30^{ème} CPCO congregations always raise funds through the contribution of members to finance different projects amongst which the construction of the church building. Rev M (2013:349) testified that:

The difficulty we have is the lack of money. In this country if you do not have money you cannot do anything. Despite the difficulties, the system that we have in the station of Lubumbashi, is a good system. The collection of special offerings has been adopted by other churches. It helps us to raise money to initiate development projects.

The problem is that pastors complain that the money is not enough to solve all the problems of the church and instigate development projects. They propose creating alternative sources of income, this also calls for money to be implemented, and it is a vicious circle. How can the

vicious circle be broken? There is a need to implement self-financing strategies for the church in order to break the vicious circle. This will be discussed in Chapter 7.

6.4.2 Lack of understanding

The second difficulty that many pastors in the 30^{ème} CPCO emphasised that reduces their capacity to address the problem of poverty, is the level of lack of understanding. Many pastors interviewed identified that the biggest challenge they are facing to address poverty is the incomprehension of members, some people understand what we teach others do not. Rev I (2013:341) declares the following:

In our effort to fight against poverty we have so many difficulties. For example we put some people to work in order to help them out of poverty but they become upset sometimes they leave the church. People understand our message differently, however God will help everyone that dedicates himself to work. Others, although we say let us make effort to fight against poverty; show pride, particularly those who have a bit of money. When we schedule prayer in favour of the poor, they do not show up because they have money. Thirdly, if we push people to start up a development project, some accept, others see it as a way for us to get a salary from their homes and their businesses, and others also consider the project as their personal business and manipulate things in their favour, even some elders. These are the difficulties we encounter in our work.

There are people who do not understand that they are poor, they find their situation normal, and this is a big difficulty (Rev P, 2013:356). Sometimes people hold the wrong view that everything must come from God like manna in the desert (:351). The Congolese people do not understand the importance of work. Men and women were born with that Congolese mentality, they want to be unemployed for life, earning money without working (Rev Y, 2013:375). That is why Rev L (2013:347) asserts that development is a problem of mentality. He maintains that we need to fight against poverty at the level of mentality. This confirms the older Congolese publicly expressed opinion that for a radical change to take place in the Congo, there must be the change of the mentality of the Congolese people.

Thus Rev Y (2013:375) explains the following:

The first level I am working on is the biblical teaching, God is not lazy when he placed man in the Garden of Eden, and He gave him work. Man had to cultivate the garden,

briefly man had to work. God blesses the work. The Bible speaks about work that is why I am teaching people to understand what work is. We are fighting poverty by exhorting people to work.

In the same way Rev T (2013:367) holds the same view but speaks more in terms of rectifying the base of believers,

Everyone has a base from where he comes, we do not all come from the same base. We come from different families; we were trained in different ways. Rectifying the base of two to three hundred people at the same time it is not easy; we need to work on it progressively with God's help. Some come to understand that the poorer we are the less we will be able to serve God with our belongings.

Rev L (2013:347) clarifies that there are two facets to fighting against poverty at the level of mentality, the spiritual side and the mental side. He argues that on the spiritual side we need to fight with spiritual weapons described in Ephesians 6, but on the mental side it necessitates the biblical teaching. It is only in this way that people can change their behaviour. He further indicates that changing the mentality of people does not happen overnight, it is a hard work, and it takes time. Nevertheless he insists that poverty must be attacked on every side.

6.4.3 Lack of cooperation

Lack of cooperative has been also identified as an obstacle to development. There is a department of development in the 30^{ème} CPCO which apparently has never worked since its inception (Rev P, 2013:356). Consequently there is a lack of collective action within the 30^{ème} CPCO particularly in the station of Lubumbashi. There is no cooperation neither in the section nor at the station. Each congregation focuses on its own projects which very often are poorly organized. There is a lack of training on development within the 30^{ème} CPCO. Rev P (2013:356) argues that:

You will find that the united choir have, a project namely to buy a truck, and you will find that the Asapha singers, will tell you that they have a project. Everyone works on this and that; I deal with finances in the railway company, however I wonder whether these small projects are of much use. If we put our means together, we will be able to accomplish more. Many people work in their own interests, and not in the interest of all. Many projects are poorly organised. The church should not work in disorder. When you speak about development fruits must be seen.

As indicated in Chapter 4 (3.2) there are no secular or religious organizations that can develop in solitude. This shows the importance of partnership, this is therefore one of the strategies for success in the development work.

Another key element that has been identified and that is preventing the 30^{ème} CPCO from engaging in poverty eradication is the lack of cooperation between members in the 30^{ème} CPCO. Rev A (2013:324) recognises the importance of cooperation when he states that one of the difficulties they are experiencing in instigating programmes of development is that people like developing in solitude. He adds that solitary development is difficult to achieve, but that cooperation of means can help people to develop rapidly. He also emphasises that even NGOs cannot help one individual but a group of people. He deplores the fact that the Congolese people always fail to organize themselves in association and therefore any attempt to work together always ends up in failure. The reason for that he specifies is the lack of love. That is what distinguishes us from white people; they always cooperate to achieve great things in order to eradicate poverty.

In conclusion we can say that lack of collective action has left many churches without direction to instigate projects of development. There is no organization at the station of Lubumbashi to deal with the problem of the poor. Currently the station is still too poorly equipped to address the problem of poverty efficiently and lacks the notion of holistic Christian transformation development. One of the senior pastors (Rev U 2013:369) of the station clearly said the following:

I cannot hide our objective from you, we do not have a project to fight against poverty, we just emphasise the spiritual side, we teach people to know God, and that people may be holy, and we have not been involved in the economic development of the people.

The lack of collective action also suggests that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi.

To remedy the situation of solitary development Rev J (2013:343) proposes organizing people in entrepreneurship to improve their standard of living, because he said poverty is so deep and there are no jobs. In Chapter 4 (4.3.2) it has been emphasised that entrepreneurship is one of the strategies for poverty eradication. In a country where the government does very little to create jobs, it becomes necessary to organize people in entrepreneurship in order to address the problem of poverty. For that reason people should be taught how they can develop creativity. In the questionnaire administered to the laity many respondents cited the lack of initiative as one of the causes of poverty (cf. Figure D.3.1). Furthermore people have to be encouraged to develop ideas for innovation. People need to be taught to draw up a business plan and find a source of finance. Finally people need to be taught entrepreneurial leadership in order to maintain growth.

6.4.4 Lack of education

Lack of education is one of the factors that causes underdevelopment in the 30^{ème} CPCO. Many pastors in the 30^{ème} CPCO do not have enough education, even fewer, theological training. Theological training had never been a prerequisite for being an ordained pastor in the community/church like in other denominations such as the Methodists. This is because as mentioned in Chapter 1 (8.7), there was much emphasis on the manifestation of the gifts of the Holy Spirit in the 30^{ème} CPCO, and there is also a misinterpretation of 2 Corinthians 3:6 that reads, “*For the letter kills, but the spirit gives life*” (NIV). This has caused many pastors to disregard theological training. Education is also a problem in the administration at the station of Lubumbashi. Sometimes they employ old people who are already tired and who have a low level of education, but young educated people are not appointed. That is why Rev A (2013:324) insists that the big difficulty in our community/church is lack of enough education.

6.5 POVERTY UNDERSTANDING, MISSION TASK, AND THE EXPECTATION OF MEMBERS

6.5.1 Introduction

The hypothetical assertion in this section is that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to the kind of understanding and awareness of poverty that is not in line with its mission task as a Pentecostal denomination and the expectation of the members.

In this section there is an attempt to investigate the 30^{ème} CPCO's understanding and awareness of poverty and whether it is in line with its mission task as a Pentecostal denomination and the expectation of its members. As mentioned in Chapter 2, the 30^{ème} CPCO is a Pentecostal denomination founded in November 15, 1915. The denomination has gone through a succession of names. Initially it was called *Congo Evangelistic Mission* (CEM), after 1960 when the leadership was entrusted to the local leaders it became *Eglise Pentecôtiste du Congo* (EPCO). In 1973 when the country the Congo was renamed Zaïre and also following its adhesion to ECZ (*Eglise du Christ au Zaïre*) EPCO became 30^{ème} CPZ (30^{ème} *Communauté Pentecôtiste au Zaïre*). After the liberation war in 1997 the country was re-baptized the Congo again, ECZ became ECC (*Eglise du Christ au Congo*) and 30^{ème} CPZ became 30^{ème} CPCO (30^{ème} *Commaunté Pentecôtiste au Congo*). Currently the denomination is called *Eglise Pentecôtiste du Congo*⁵² (EPCO), but it is most designated the 30^{ème} CPCO which is its position within ECC.

The 30^{ème} CPCO like any other Pentecostal church believes in the baptism of the Holy Spirit with the speaking in tongues as the initial evidence, such as recorded in the book of Acts 2:2-48 (cf. Chapter 1 section 8.7). It believes that God established in the church the gifts of the

⁵² Can be translated in English as Pentecostal church in Congo

Holy Spirit and ministries 1 Corinthians 12:4-11; Ephesians 4:7-16. Likewise it believes in miraculous healing available to all through the atonement of the cross Isaiah 53:4-5; Luke 22:17-20 (Reglement d'ordre intérieur, 1999:4-6).

6.5.2 Mission task

The aim of the 30^{ème} CPCO, as its founder stated: “*We are here essentially for evangelization*” (Musaka, 1976:34). Musaka argues that declaring one’s aim is one thing and achieving it is another. He goes on by saying that the success of evangelization as such generally depends on the environment and especially on the mentality and the culture of the people being evangelized. He insists that if it is easy to recruit followers to the church, it is usually more difficult to maintain them. He further explains that several factors were in favour of the apostolic work of Burton the founder of the 30^{ème} CPCO, but others however have seriously hampered their work to the point of compromising the missionary work. For example until 1960 the 30^{ème} CPCO worked almost entirely in rural areas, it was as Garrard (2008) describes, a bush mission. In such an environment missionaries were confronted with many challenges amongst which poverty, etc. Thus it was impossible for the missionaries to stand by and see the poverty and ignorance without trying to do something to alleviate the situation (Garrard, 2008:79).

As mentioned in Chapter 2 the 30^{ème} CPCO was established in the city of Lubumbashi under the initiative of ordinary members. The motivation behind was twofold; first of all evangelization, and secondly members were anxious to see the church of their childhood established in the city of Lubumbashi. It is clear that after several decades the 30^{ème} CPCO did not deviate from the founder’s aim. When the constitution of the church was written in 1982 members gathered at the conference at Kabongo reiterated the original goal in the following terms: “The 30^{ème} CPCO declared that it is free to evangelize throughout the Congo as well as

in other African countries as it sees the need” (Garrard, 2008:77). In order to make the evangelization more effective and relevant the conference added three other more objectives summarised as follows:

- Evangelization and worship
- Biblical and theological training
- Christian literature other than the Bible
- Social works

This suggests that the conference understood the importance of the theological training, Christian literature and social works to back up the work of evangelization, things that the early missionaries did not anticipate at the beginning. But the implementation of the social works is still problematic.

The city of Lubumbashi is an urban centre where the majority of the population are supposed to live in a state of a minimum of well-being or with the absence of poverty. Unfortunately this is not the case, poverty is widespread. Pastors interviewed acknowledged that the situation of poverty is real in the country in general and in the city of Lubumbashi in particular, such as discussed in Chapter 4. It is a negative element that has a detrimental effect on the smooth running of the church. They recognise that many churches in the 30^{ème} CPCO are living in poverty, they sometimes become beggars (Rev D, 2013:331; Rev F, 2013:335). This is because many people in churches are poor and unemployed. Most of those who hold jobs are on low pay and sometimes they get paid irregularly. Therefore they are unable to make ends meet. Thus people are preoccupied with livelihood activities. This constitutes a major challenge to the advancement of God's work, and prevents the church from making progress both materially and spiritually. As Rev Y (2013:375) said, that the gospel is free but the evangelization is costly. Rev P (2013:356) also raised a concern that the church that has many poor will work with difficulties. He further explained that if for example there is a small project that could be done in a month's time, it will take a year or more to be accomplished. Rev J (2013:343) agrees

that poverty is very deep and for that reason something must be done to improve the standard of living of the people.

Furthermore the 30^{ème} CPCO pastors interviewed agree that addressing poverty is part of the mission of the church as the body of Christ, and if believers do not do it they are outside the love the church professes (Rev A, 2013:324). Rev G (2013:337) also insists that we cannot dissociate the great commission from poverty eradication, the two must go together. While Rev J (2013:343) believes that to proclaim Jesus is to preach Him in every aspect. He goes on by saying that the first thing is to seek the kingdom of God, the second is to look at man's life, and this implies teaching people how to come out of poverty. Rev L (2013:347) on the other hand stresses that the mission is divided into many aspects of which the principal is to make disciples, then the rest (poverty eradication included) shall be added after. He further emphasises that God does not deal with the soul only but he deals with the whole life of men in every detail. Rev T (2013:367) believes that poverty is one of the handicaps that prevents the church from moving forward. That is why Rev P (2013:356) maintains that the church cannot develop if we do not fight against poverty. He goes on by saying that if we have many poor in the church then the church will be a gathering of discontented people who are complaining all the time even if the Bible tells us not to worry.

6.5.3 Expectations of members

An open ended questionnaires was administered to the laity of 30^{ème} CPCO in order to collect their views on *the role of the church*. It contained the following assertions: The role of the church is to make money, to proclaim the gospel of salvation of Jesus-Christ, to sustain the livelihood of the poor. The numerical data compiled and shown in Figure 6.1 (cf. Appendix F) shows that, 93% of the respondents agree that the role of the church is to proclaim the gospel

of salvation. Only 30% of the respondents believe that the role of the church is to sustain the livelihood of the poor, and 6% believe that the role of the church is to make money.

From this analysis we understand that there is a higher percentage of members who believe that the church is called to proclaim the gospel of salvation than those who believe that the church must sustain the livelihood of the poor or to make money. This obviously demonstrates that there is little expectation on the part of the laity to see their churches sustaining the livelihood of the poor on top of the work of evangelization.

Figure 6.2 (cf. Appendix F) reflects the same reality when the laity were asked if their churches can help them when they have a pressing need, 62% of respondents say no, and only 38% believe they can get help from their churches in case of a pressing need. The fact that the overwhelming majority of members do not expect to receive any assistance from their churches in case of pressing needs it is an indication that many congregations do not have concrete actions to provide social assistance to the needy, and even fewer have church programme for the eradication of poverty.

In addition the results of open-ended questionnaires (Figure 7.4 cf. Appendix F) also confirm the absence of social programmes in many churches when the laity were asked to give their views if their congregations have the potential to offer some unique solutions to poverty in their wards or areas. It is surprising that 65% of the respondents disagreed, while only 28% agreed and, 8% did not know.

Next respondents from Lubumbashi were asked if their congregations had a history in the involvement in social actions. The result of the survey (Figure D.3.3 cf. Appendix F) reveals that 52% disagree, 26% agree, and 22% do not know. From this analysis it can be inferred that the station of Lubumbashi does not have a history in social actions. Despite the fact that the

30^{ème} CPCO station of Lubumbashi does not have a history of social actions, nevertheless as shown in Figure D.3.1 (cf. Appendix F) members (63%) believe that the church is responsible for helping the poor and that this is part of the mission of the church.

6.5.4 Conclusion

For the time being the 30^{ème} CPCO suffers from a lack of enough education and training on the theology of development and this prevents her from engaging effectively in the eradication of poverty. Even though many pastors recognize that combating poverty is part of the great commission, financial difficulties and lack of cooperation within the 30^{ème} CPCO make it difficult for the local churches to implement development projects. As Rev J (2013:343) declares,

These are only projects but we are having difficulty in implementing them. For example we are still building the church where I am pastor. Therefore it is difficult to implement other projects. We have projects that intend to fight against poverty, we try to create small jobs such as agriculture, breeding hens, carpentry and doing small things. But any other projects are still in the future. This is how we think we can eradicate poverty. I always tell people in my church we have not reached development yet. We need to raise money to implement those projects because we do not have sponsors.

It is evident that the understanding and awareness of poverty in the 30^{ème} CPCO station of Lubumbashi is in line with the mission task of 30^{ème} CPCO as its founder announced it at the beginning of the missionary work in the Congo when he said: “We are here essentially for evangelization” (Musaka, 1976). The different opinions expressed above indicate that the 30^{ème} CPCO is aware of the situation of poverty and the detrimental effects it has on the lives of people and the church. They understand that it is imperative for the church to fight against poverty as part of its mission. Fighting against poverty is one of the priorities of the church in order to ensure the success of the work of evangelization. The mission task of the church (evangelization along with an emphasis on theological training, the biblical literature and the social works) was reaffirmed at the conference in Kabongo in 1982 when the constitution of the church was adopted.

Furthermore there is incompatibility between the pastors' understanding and awareness of poverty and the expectation of the members of the church. While pastors understand that fighting against poverty is part of the mission of the church, the laity have a low expectation of getting help from the church when pressing needs arise. However the laity believe that it is part of the mission task of the church to take care of the poor. The laity's attitude might have been shaped by the fact that for so many years the churches did not take part in social actions.

6.6 A CRITICAL ANALYSIS OF THE DIACONIC MANDATE OF THE CHURCH IN THE LIGHT OF THE FINDINGS

6.6.1 Introduction

The hypothetical assertion is that the 30^{ème} CPCO does not realize its potential role and responsibility regarding the challenges of poverty facing the city of Lubumbashi due to the lack of a holistic approach to transformation development which does not allow it to understand its missional identity and its role in the community.

In this section there is a discussion of the diaconic mandate of the church in the light of the findings and how these might help the 30^{ème} CPCO to respond effectively to the challenges of poverty the city of Lubumbashi is facing. A solid theological foundation of the diaconic mandate of the church is found in the OT where the Bible teaches us that God is good (Psalm 34:8). Therefore those who are in fellowship with him must also manifest that goodness and love. Throughout the whole Bible God expresses His concern to the helpless, the widows, orphans and aliens whom he wishes to protect against mistreatment and oppression. This can be seen in the fact that in addition to the Ten Commandments God set up rules and regulations related to Israel's daily life such as laws for the protection of properties, laws concerning social responsibilities etc.

For example Jew had only two garments. One was like an undergarment and the other looked like a coat. Therefore God said: “If you ever take your neighbour’s cloak as a pledge, you are to return it to him before sun sets, for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious” (Ex. 22:26; Deut. 24:12, 13).

With regard to a worker who does not receive his wages, God pleads by saying that: “You shall give him his wages on his day before sun sets, for he is a poor and sets his heart on it; so that he may not cry against you to the Lord and it becomes sin in you” (Deut. 24:15). It is clear that true piety consists of pleading the cause of the poor. When Jesus announced good news to the poor as noted in Chapter 2 (2.5.2), He referred to those who were needy in every sense of the term. In the book of Job 29:16 God says: “...I delivered the poor who cried for help, and the orphan who had no helper”. This passage also reveals the importance of prayer in the eradication of poverty. Thus there is enough evidence that the theme of compassion for the needy runs throughout the entire Bible.

For that reason a Jew who loved God had to be loving and merciful in his relationship with others. Besides, the fast that God desires; is “to share food with the hungry, to bring the homeless poor into the house and to clothe the naked” (Is. 58:7). This implies that there is no religion without care for the needy. James puts it clearly that “the pure and undefiled religion in the sight of God and Father, is to visit orphans and widows in their distress, and to keep oneself unstained by the world”(James 1:27).

Care for the poor is also demonstrated in the NT, particularly in the gospels. God is interested in our lives, He is very concerned with our problems. For that reason men should also be concerned with other people’s problems. This fact is elucidated by three parables. The first

parable is found in Matthew 25:31-46 where Jesus announced the judgment when He comes back.

He will separate the sheep and the goats. He will put the sheep on His right hand and the goats on His left. He will reward those on His right hand saying that when I was hungry you gave me food, when I was thirsty you gave me drink and so forth. But those on His left He will throw into the eternal fire saying, when I was hungry you gave me nothing to eat; when I was thirsty you gave me nothing to drink etc.

This reveals that in the last judgment the question to believers will be *did you take care of the needy?*

The second parable is about the rich man and Lazarus. The problem with the rich man is that he did not do anything to help Lazarus who was hungry. He did not care about him. His place will be into the eternal fire (Luke 16:19-30). The third parable speaks about the Good Samaritan. Here the Samaritan accepted the responsibility for the man who was beaten almost to death by gangsters, whereas the other people turned away and did not take responsibility (Luke 10:29-30). These parables explicitly show the importance of the socio-humanitarian mandate in *missio Dei*.

Furthermore, Jesus Himself did not only ask people to believe in Him, He fed them, He met their needs. It is not creating dependency but self-sustainability. Besides it is with Jesus' announcement of the Kingdom of God that the global mission of the church finds its implication. Regarding this Dempster, Klaus and Petersen (1991:17) advocate that it (mission of the church) includes both "the traditional poor of the OT (especially the helpless and the defenceless) and the poor in the larger sense of all who stand impoverished in the spirit in the presence of the eternal God, and thus become recipients of his grace and mercy". We understand that the genuine gospel is not restricted to saving souls, but includes a healing of all kinds of wounds and distresses that overwhelm peoples. Hence mission means Spiritual and Physical concern. Therefore the church's socio-humanitarian mandate finds its application in

Jesus' mission (Is. 61) where Jesus declared to have inaugurated the year of the favour of the Lord, by the in-filling of the Holy Spirit, to preach good news to the poor of all kinds, and to release the captives and prisoners. Thus the outpouring of the Spirit on the disciples meant the continuation of Jesus' mission until He comes back (Dempster, Klaus & Petersen, 1991).

In Chapter 1 the researcher discussed the meaning of the word church or ἐκκλησία which simply means a gathering of people coming together for a specific purpose. It has also been indicated that there are two kinds of churches, the visible and the invisible church. Although the great commission does not explicitly emphasise development, we believe that it contains the idea of development in the sense that making disciples implies also teaching them to take responsibility, therefore the idea of training and development is included in the great commission (Rev E, 2013:333). It was emphasised in Chapter 2 (2.4) that development is part of the church's mission. Development consists of proclaiming the message of salvation and delivering social services. By this we understand that the spiritual and physical aspects of the mission of the church go together, they are, as Dempster, Klaus and Petersen (1991:17) put it "to do one is to do the other, they both constitute the mission of the church".

Concretely the church is on a mission to heal the land that is affected by all kinds of evil, and to liberate men and women from the grip of poverty and oppression. The great commission as stipulated in the gospels (Matt. 28:16-20; Mark 16:14-20) is:

And Jesus came up and spoke to them, saying, all authority has been given to Me in heaven and earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son, and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

This contains four words which are: "go...preach...baptize...and teach", these four words sum up the task of the church (Williams, 1979:22). Dempster, Klaus and Petersen (1991) also indicate that evangelism and social concern should go together in order for the church to be

effective in its mission and to reflect the kingdom values which are love, justice and peace. They also emphasise that the global mission of the church consists of both the spiritual and physical aspects. Thus there is a relationship between evangelism, social concern and the Kingdom of God.

The church needs to translate the good news into social actions which are the manifestation of the moral deeds of the Kingdom of God (:32). Samuel and Sugden (1987) consider social action as the demonstration of the proclamation of the gospel. For that reason they insist that the church has the responsibility to evangelize, to respond to human needs and to press for social transformation by following the example of Christ. During his ministry, Jesus did not remain indifferent to the suffering of the people. He showed compassion by meeting both their spiritual and physical needs. He also condemned the injustice and the structures that oppress the poor in the society.

The 30^{ème} CPCO pastors interviewed agree that the fight against poverty is part of the great commission which is the mission of the Church. Rev E (2013:333) emphasised the following:

Yes. The great commission includes everything that we are doing. To make disciples of Jesus. A disciple knows how to take responsibility. There is an idea of development and training. When we make disciples we need also to show them how to emerge from poverty.

In the same vein to confirm that fighting against poverty is part of the mission of the church Rev M (2013:349) reflects on Matthew 14:13-21 where Jesus objected to the disciples' proposal of dismissing the crowd that was following Him because it was late in a remote area and there was no food with which to feed the multitude of people. Jesus showed compassion and asked for the crowd to be seated, he then multiplied five loaves of bread and two fish, they all ate and were satisfied. This shows that Jesus does not deal only with the spiritual life of people but also with the physical. This should serve as the model for the contemporary Church in general and the 30^{ème} CPCO in particular.

It has been discovered that the 30^{ème} CPCO's effectiveness when responding to challenges of poverty the city of Lubumbashi is facing, is hampered by the fact that the 30^{ème} CPCO is not equipped practically or theologically to address these challenges. The understanding of the soteriology within the denomination is limited to the spiritual aspect only and the physical aspect is neglected. There is a heretical prosperity gospel in the denomination which teaches that poverty is the result of personal sin and unfaithfulness to tithing, and this has skewed the church's approach to alleviating poverty. In addition poor understanding of the root causes of poverty in the DRC, financial difficulties, lack of education, and lack of church partnership for development, are obstacles that prevent the 30^{ème} CPCO from being an effective instrument of poverty eradication in the city of Lubumbashi. As a result the 30^{ème} CPCO's involvement in poverty eradication is described as rudimentary, it is limited to sporadic assistance to the poor. Nevertheless the remedies proposed in this thesis can assist the church to transcend those difficulties and play its role according to God's plan.

6.6.2 Education, evangelization and development

It has been noted in Chapter 1 that in the past the purpose of CEM/30^{ème} CPCO was essentially *evangelization*, secular education was something the earlier CEM missionaries did not include in their plan for evangelization. But necessity forced them to become involved in education. As emphasised in Chapter 1, the MDGs underlined education⁵³ and advocates achieving universal primary education as a strategy for poverty eradication. Rev E (2013:333) confirms this when he specifies that the concept evangelization embodies the idea of training and

⁵³ Silue (2000) outlines the different forms of educations namely informal education, formal education and non-formal education. With regard to informal education he indicates that it is the education that people receive from their parents in family homes. Formal education it is the public instruction the society provides, it basically refers to the schooling system. He also specifies that non-formal education is closer to formal education but it differs in that in non-formal education the learner is not bound to time and duration of the course, he is free to work on his own. However when the church refers to education it means formal education, the schooling system.

development. Thus there is a relationship between education, evangelization, and development. Wanza (2012) calls for evangelization through education which boosts transformation development. He further indicates that evangelization cannot be solely confined within churches but it can be extended to schools as well. He encourages churches to build schools in order to deliver quality teaching based on Christian principles which is conducive to the development of the whole person. He further argues that church education brings about change in society by fostering development. The earlier missionaries of the 30^{ème} CPCO also recognized this reality after they have established schools, they declared that having students under our influence for six years will produce greater results than just teaching them for half an hour (Garrard, 2008). Garrard argues that missionaries would have done more in the area of education if they had had enough resources.

It is apparent that many congregations in the station of Lubumbashi do not understand that education is a powerful tool for evangelization. First of all since its establishment in 1957 (cf. Chapter 1.8) the 30^{ème} CPCO station of Lubumbashi did not think of getting involved in education in the city of Lubumbashi. It is only recently (in 1990s) that some congregations have established schools. Secondly, the motivation behind the involvement in education is not for evangelical purpose but it is purely business, to have an alternative source of income for the church. For example Rev V (2013:371) states that:

We can fight against poverty if we have some development projects. We can cultivate the fields to fight against poverty or we can run small businesses that can generate some income for the church. In this way, development projects which create financial resources for the church, will help to fight poverty. Building a school can also help to eradicate poverty, cultivating the field or small business can eradicate poverty in the church.

In addition Rev C (2013:330) underlines the following,

The role the church must play in poverty eradication is to work on development. Even if we preach or pray the Holy Spirit will not come down to give us everything like Israelites received manna in the desert. To eradicate poverty in the church the best

solution is development, whether starting up schools, cultivating or to breeding animals; these projects will create jobs for people in the church and poverty will be reduced.

The church has a major role to play in promoting holistic education in order to communicate knowledge and to the integral formation of a person (Wanza, 2012).

6.6.3 Holistic transformation development

The idea of holistic transformation development implies change in every aspect of human life including material, social, political and spiritual (Winter et al., 1999: 588). For the 30^{ème} CPCO to respond holistically to the challenge of poverty the city of Lubumbashi is facing it needs to understand its missional identity and its role in the community. Thus in this section there is an attempt to examine in the light of findings whether the 30^{ème} CPCO lacks the notion of holistic transformation development due to its misunderstanding of its missional identity and its role in the community.

It has been discovered that the idea of holistic transformation development is present in the mind of some of the pastors interviewed. For example Rev L (2013:347) argues that the Bible says “seek first the kingdom of God and the rest will be added to you after” (Luke 12:31), this includes every domain of human life. He goes on by saying that God does not deal only with the soul, but with the whole life of men in every detail. Likewise Rev M (2013:349) specifies that if Jesus gave the commandment of making disciples the church should not only teach salvation, they should also teach people how they can improve their lives and make progress, because he continues there is material and spiritual blessing, both go together. He reflects upon a case in Mark 8:1-9 where Jesus gave a perfect example of meeting the spiritual and physical needs of people when he multiplied bread and fish to feed four thousand people. On his side Rev B (2013:326) observes that if the Lord can set people free from sin he can also save his finances. That is why Rev E (2013:333) believes that the great commission includes everything that we are doing. He goes on by saying that a disciple knows to take responsibility, there is

therefore the idea of development and training in the great commission. Rev J (2013:343) believes that to preach Christ is to proclaim Him in every aspect. The first thing is to seek the kingdom of God and secondly to have concern for people's physical life.

These opinions give evidence that the notion of a holistic approach to transformation development which advocates change in the whole life of the believer is present in the minds of many of the pastors of the 30^{ème} CPCO who were interviewed. Unfortunately there is no expertise and systematic teaching about holistic transformation development to bring about intrinsic change in people's lives and in the society. For example Rev E (2013:333) specifies that in the past there was no teaching about social life or development and that is why poverty is prevailing in the church. Rev U (2013:369) clearly declares that we just emphasise the spiritual side, we have not taught about development in the church. This indicates that the understanding of the missional⁵⁴ identity of the church (which is called to witness Christ not only in word but also in deed) is still problematic in the 30^{ème} CPCO. Thus the 30^{ème} CPCO has not fully understood that the church's authentic witness to the gospel must be holistic, in order to bring about change in people's lives and in the community.

6.7 CONCLUSION

It was mentioned in this chapter that the involvement of the 30^{ème} CPCO in poverty eradication is rudimentary. The difficulties the 30^{ème} CPCO is facing to effectively engage in poverty eradication are, poor understanding of the root causes of poverty, lack of enough education, poor administration, financial issues, lack of partners to help with the development and cooperation between congregations.

⁵⁴ Le Roux (2011) indicates that missional is a concept that does not appear in the dictionary. It does not refer to mission activities, but it portrays mission as the essential character of the church. Gelder (2007:72) defines a missional church as "a social community created by the Spirit that is called and sent to participate fully in God's mission in the world".

It was mentioned that financial issues which stand as one of the obstacles to development, were considered. It was emphasised that many churches are experiencing financial difficulties which prevent them to accomplish their mission properly. For that reason there is a need to put in place self-financing strategies for the church. It has been argued that there is a relationship between education, evangelization and development. Education is a powerful tool for evangelism which in turn fosters development. Unfortunately the 30^{ème} does not understand this reality consequently the community faces underdevelopment. It is therefore imperative that the church promote education to reinforce the work of evangelization that she is called to do.

With regard to the administration it was noted in Chapter 1(1.8.7) that the 30^{ème} CPCO has been poorly administered since 1960 when the leadership of the church has been assigned to the indigenous people. This hindered development and led to the fragmentation of the church. To remedy this deficiency there is a need for the church leadership to implement the constitution of the church and revitalize the administration. Concerning education it was proposed that there be a minimum requirement with regard to theological training before somebody can become a pastor. This takes us to the conclusions and recommendations in the following chapter.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 RESEARCH OBJECTIVES

The purpose with this research such as emphasised in Chapter 1 was to analyse the position of the 30^{ème} CPCO concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can help the church to find ways to effectively respond to poverty. The researcher specifically sought to gain an understanding of the root causes of poverty facing the city of Lubumbashi, to analyse and to describe ways in which the 30^{ème} CPCO is addressing poverty, whether alone or in partnership with various agencies, and to identify the challenges the 30^{ème} CPCO is facing when attempting to address the problem of poverty. The researcher also wanted to examine whether the 30^{ème} CPCO's understanding and awareness of poverty is in line with its mission task as a Pentecostal denomination and the expectation of the members. Finally, he wished to discuss the diaconic (transformation development) mandate of the church in the light of the findings and how this can help the 30^{ème} CPCO to respond effectively to the challenge of poverty facing the city of Lubumbashi.

7.2 METHODS AND CONCEPTUAL FRAMEWORK

To collect comprehensive data for this study a combination of qualitative and quantitative methodology termed triangulation has been used in order to paint a clear picture of the response of the 30^{ème} CPCO to the challenges of poverty in the city of Lubumbashi. Semi-structured interviews were conducted with twenty six pastors. In order to have a representative sample, approximately three/four pastors were selected from each of the seven wards that constitute the city of Lubumbashi. The aim was to collect their views on their awareness of the situation of poverty in the city of Lubumbashi and of the response of the church. Furthermore 106

questionnaires were administered to the laity of the community/church⁵⁵ in order to obtain their views on the challenges of poverty in the city of Lubumbashi and the responsibility of the church in this regard. To obtain a representative sample the questionnaires were distributed in about twenty-five congregations. The data were then analysed with the statistical software called statistica v11. In addition the secondary documentation such as the constitution of the church was used along with other unpublished written texts. Chapters 2, 4 and 5 form the theoretical framework of this thesis. Poverty and development were discussed from the sociological and theological perspectives.

7.3 CONCLUDING RECOMMENDATIONS

It was the purpose of this research to analyse the position of the 30^{ème} CPCO concerning the situation of poverty in the city of Lubumbashi and to design a pragmatic approach that can help the church to find ways to effectively respond to poverty. This task led the researcher in Chapter 1 to look firstly at the historical overview of the 30^{ème} CPCO. It was emphasised that the named church is a Pentecostal denomination planted by a group of English charismatic missionaries at Mwanza in the south east of the DRC in 1915. It was noted that despite some differences that led to fragmentation within the church, the 30^{ème} CPCO has grown substantially and has the largest congregations in the region larger than any other missions such as the Methodist, Gareganze (Brethren) etc. We can assume that if there were not those differences the 30^{ème} CPCO would have done more in the area of evangelization.

In Chapter 2 the perspective on development along with the development theories that attempted to explain the causes of underdevelopment in Africa which give rise to poverty are presented and the motivation for Christian's involvement in transformation development is

⁵⁵ Refers to the 30^{ème} CPCO

provided. The chapter laid the foundation for understanding the concepts poverty and transformation development from both the sociological and theological perspective. It has been noted that due to its complexity the study of poverty gave rise to much debate and controversy in social science as well as in theology. The questions such as what is poverty (2.2.1), who are the poor (2.2.2), what are the causes of poverty (2.2.3), what does the Bible say about poverty and the poor (2.2.6) received attention and helped to elucidate our understanding of poverty which is the first goal of this study.

Although there is still no consensus about the definition yet it has been mentioned that we can distinguish between absolute poverty when an individual is unable to provide for the basic needs, and relative poverty when an individual is less privileged than others in the society. The different theories of development scholars conceived to explain the causes of poverty, were explored. It has been argued that none of these theories is reliable, they present some weaknesses and strengths. In the same way the researcher also investigated the Christian views on poverty. It was discovered that throughout history evangelicals have held contradicting views about poverty using the Scriptures to justify their positions. Then the researcher explored the biblical perspective on poverty that sheds more light on the phenomenon under study. It was discovered that the fundamental cause of poverty is sin. In other words poverty permeated the world through the sin of Adam and Eve. But the Bible portrays God as the Father and the liberator of the poor. He has compassion on the poor and put in place all the necessary mechanisms to liberate the poor and eradicate poverty in the land.

This study also looked at the concept development, it was noted in Chapter 2 that its origin is secular, and adopted in the Christian circle to explain the Christian development programme in line with the diaconic function of the church. The concept development has no agreed definition and has generated a growing debate that gave rise to different schools of thoughts.

The researcher also discussed globalization which can be considered as development strategies at the global scale. It has been argued that globalization is the term that is in vogue in recent years, it has no fixed definition but it is understood as a new economic order, an irreversible world system that unifies all the people of the world in order to work together. The researcher explored the different aspects of development at the micro-level where this present study is situated. He also emphasised the importance of partnership for development which can help the church to develop and be an effective instrument for development. Another tool for development emphasised was entrepreneurship which means to undertake in French. It refers to someone who takes the initiative to create an idea out of nothing in order to bring about social change. This notion can be useful to the church to help people come out of poverty.

It was also emphasised that Christian involvement in development should be based on love, the greatest commandment Jesus gave. Evangelicals have been accused of being absent in the development work, it is only recently that the social aspect is part of the programme of many evangelical churches. It has been mentioned that the church evolves in a community, the church itself is a community of believers and has an important role to play in the community. It should exemplify Christ through word and deed and bring about transformation in the society.

In Chapter 3 a historical background of the DRC and the city of Lubumbashi is provided. The history of the DRC since its colonial period until now was revisited in order to understand the present situation of poverty. There is a link with Chapter 4 where there was an attempt to understand the root causes of poverty in the DRC. It was discovered that mismanagement and poor governance have characterized the DRC since its creation to the present day and that this is the cause of underdevelopment in the country. It has been indicated that the history of the DRC can be classified into three periods, very little is known during the precolonial period. It is during colonial period that Congo became the Free State as the private property of King

Leopold II of Belgium. It was emphasised that maladministration and serious violation of human rights led to the annexation of the Congo Free State to Belgium. It was mentioned that the colonial period was characterized by social progress and development. But the post-colonial period was characterized by political crisis and low economic performance.

In Chapter 4 the different dimensions of the situation of poverty in the DRC were further diagnosed in the light of the DSCR the benchmark document for any study of poverty in the DRC. It was mentioned that the study of poverty in the DRC is a big challenge because of lack of available data. Yet it is estimated that 75% of the population in the DRC lives in extreme poverty (Odekon, 2006). The document emphasises that mismanagement is the main cause of poverty.

Chapter 5 links with chapter 2 to answer the question, what does the Bible say about eradicating poverty? It therefore established the biblical foundation for poverty eradication and the role of the church in this eradication. It was emphasised that poverty eradication is a divine mandate, it consists of empowering the poor to be self-reliant. It was mentioned that the biblical foundation for poverty eradication is found in the Jubilee year recorded in the Book of Leviticus and Luke. This gives to the church the rationale to engage in poverty eradication. It was underlined that the church has the role of bringing about poverty eradication in the society.

Chapter 6 is a return to the research question which consisted of analysing ways in which the 30^{ème} CPCO is responding to the challenges of poverty in the city of Lubumbashi. The researcher explicitly sought to investigate and identify different dimensions of poverty in the city of Lubumbashi, to examine actions the 30^{ème} CPCO is taking to address the problem of poverty, and finally to identify the difficulties the named church is facing while attempting to get involved in poverty eradication.

Thus based on the problem statement in Chapter 1 (1.4) and the findings laid out in Chapter 6 (6.2; 6.3; 6.4), the researcher intends to make some recommendations for possible strategies for action against poverty. These strategies will assist the 30^{ème} CPCO to be an effective agent of poverty eradication, it will also help local congregations in the 30^{ème} CPCO to respond effectively to the challenges of poverty the city of Lubumbashi is facing. They could also be extended to other local congregations in the region.

The first goal was to *gain an understanding of the root causes of poverty in the city of Lubumbashi*. It was discovered that poverty in the DRC is pervasive, it is therefore structural and historical. In other words Congolese have been impoverished by the social and economic structures, especially the governing system such as discussed in Chapter 2 (2.3.2). This poverty has a long history, stretching from slavery to colonization, through the dictatorship regime to neo-colonialism and globalization. The root causes of poverty as identified in Chapter 2 (3.4.4) are sin and lovelessness. Sin can be manifested in a structure, as can be seen in the experiences of the DRC as well as those of many other countries. Sin is therefore synonymous with lovelessness and this influences the cycle of poverty in the DRC and the city of Lubumbashi in particular, as is described in Chapter 4.

In addition it has been discovered that witchcraft is one of the causes of poverty in the DRC. This is discussed in Chapter 2 (4.3.) Witchcraft is an evil, and finds its origin in human sinfulness. Sin is the opposite of love and is responsible for creating the cycle of poverty. It is from that perspective that we understand that certain individuals and families fall into poverty as a result of the oppression of demonic forces of witchcraft. In such cases it is advocated that the victim obtain deliverance from witchcraft through faith in Jesus.

It was noted in Chapter 5 (5.3.2) that it is possible for the church to eradicate poverty nowadays but to get to that point the Christian community must first of all reach a good understanding of the root causes that create and perpetuate poverty in the country. If the root causes of poverty are not dealt with effectively, poverty is bound to continue. Findings reveal that the understanding of the root causes of poverty is relative. It varies from one person to another and from one place to another, depending on various factors such as the mentality, the level of education, the conception, the area, the culture, the world view, the circumstances etc. It was also suggested that the different ways of understanding the root causes of poverty will also influence ways of dealing with it.

The researcher also found that amongst pastors and laity, there is a lack of a common understanding of the root causes of poverty. Such an understanding could help build a common agenda to effectively address the problem of poverty. This is because as the findings reveal, people confuse the root causes of poverty and the consequences of poverty. There is a difference between the root causes and the consequences of poverty. It was noted in Chapter 6 (2.2.8) that the “root cause is a social factor or a combination of factors that remotely generates other effects” (Abue, 2006:212). The root cause of poverty is a social aspect that generates other effects while the consequence of poverty is just the manifestation of poverty. Most of the causes pastors and the laity cited in Chapter 6 (6.2.2) are just the effects of poverty. Yet it has been identified that human sinfulness and lovelessness are the roots of the situation of oppression, exploitation and injustice that has been impoverishing people around the world for centuries.

Since poverty in the DRC is attributed to the structure, the remedy of this situation as Rodney (2012) advocates, is to get rid of the system of exploitation that is responsible for the cycle of poverty. However, as we have noted, most of the systems of exploitation (slavery, colonialism,

dictatorship, neo-colonialism) have been removed, and democracy that is accepted worldwide as a good system of governance, has been established in many countries. But poverty is still persisting, it is even worsening in some places. For example in South Africa apartheid that impoverished black people for years was abolished twenty years ago, but surprisingly only a handful of people have emerged from poverty. This suggests that the problem is not the structure but the power of sin that is acting within the structure. That is why as indicated in Chapter 2 (3.4.4), good structures (democracy) do not necessarily mean a complete absence of sin, some amendments are often required. But bad structures are inherently sinful (slavery, apartheid) and it is necessary to remove them completely. That is why as noted in Chapter 6 (2.2.2), Wyngaard (2013) came to the conclusion that in order to overcome poverty which is continuing to humiliate millions of people around the world, sin in all its forms and at all levels must be dealt with. He further emphasises that when sin is addressed and dealt with effectively, this will also foster the transformation of political, social, and economic structures.

With regard to mismanagement as it links to structure, the DSCR (2006) advocates good governance. The researcher believes that recommending good governance is not enough since corruption has affected the public administration at all levels. Corruption is so deeply rooted in the mentality of the people, it seems to be irreversible and it prevents the proper functioning of the state institutions. Corruption is a scourge that has ravaged the nation, but there is a mechanism to dismantle it. This calls for a change in the mentality of the Congolese people such as the older publicly expressed opinion in the country always advocates. This will not happen overnight, it is a process.

It was noticed during the research amongst all the pastors interviewed that only Rev I (cf. Appendix F) mentioned prayer as a strategy to combat poverty. However Job 29:16 (...I delivered the poor who cried for help, and the orphan who had no helper), reveals the

implication of prayer in the process of eradicating poverty. De Klerk (2005:347) observes that in worship services the needs of the people in situations of extreme poverty are rarely prayed for or mentioned. For that reason he advocates “intense supplicatory and intercessory prayers to God”. We should ask that God should motivate and open up the hearts of those who have means in the church to assist the poor. Also the church has the responsibility to advocate and pray earnestly for a national revival, a national conscientization that will change people’s relationships and living conditions. This will alter structures, and bring political, social and economic transformation needed for the well-being of the people of the Congo.

It is the view of the researcher that if so far no radical change has taken place in the country, it is because there is a lack of unremitting prayer. Christians only occasionally pray for the country. Additionally, the church also has the obligation to denounce all forms of corruption in the country at all levels. Ekhakol (2009) suggests the elaboration of a programme that could be taught in schools and universities in order to fight against corruption.

Furthermore there is a need to raise awareness amongst ecclesiastical authorities of the importance of creating a department of development within the Community. Workshops, seminars, and conferences on the biblical foundation for poverty eradication and development can be organised and attended by both pastors and church members.

In addition it was argued in Chapter 6 (6.2.2.8) that witchcraft is real in the city of Lubumbashi, and is the cause of poverty in some cases. It has been specified that witches are amongst those who whisper magic spells, cause misfortune or who curse people. It is at this point that one sees witchcraft as one of the causes of poverty. Victims of witchcraft attack or oppression are recommended to pray for deliverance from their affliction through faith in Jesus, with diligence and without fear, knowing that the power of Satan has been conquered on the cross and that God is in control of everything.

The second aim with this thesis as stipulated in Chapter 1, was *to analyse and to describe ways in which the 30^{ème} CPCO is addressing poverty, whether alone or in partnership with various agencies, and to identify the challenges the 30^{ème} CPCO faces while trying to address poverty.*

The study reveals that the 30^{ème} CPCO's station of Lubumbashi level of involvement in poverty eradication has been described as rudimentary. The station is not equipped to address the socio-economic problems facing the city, it is limited to only relief strategy, and sporadic works of charity. This is due to many factors amongst which poor understanding of the root causes of poverty, financial difficulty, and lack of partners, lack of education, lack of cooperation between congregations. The problem with relief strategy as noted in Chapter 5 (3.1) is that it brings only temporary solution to poverty, it does not go to the root causes of the problem. In Chapter 1 (9.3) it says if charity is prolonged it becomes harmful to development, because it creates dependency. Nevertheless relief strategy is useful in times of emergency.

The 30^{ème} CPCO is not in partnership with any NGO for various reasons, amongst which, mistrust due to the dubious origin of NGOs, etc. Development does not take place in isolation, therefore there is a necessity for the church to work on strategies for partnership in development with various agencies, and there should be collaboration between congregations.

The 30^{ème} CPCO is facing many challenges when attempting to address the problem of poverty: Which are financial difficulties, lack of cooperative/ partnership and lack of education, lack of understanding. Concerning financial issues it was noted in Chapter 6 that many congregations are poor, they are facing financial difficulties due to the fact that congregations consist of people who are jobless, who earn low income and congregations lack sponsorship. In Chapter 6 (6.6.1) different methods and techniques the pioneers of faith used to raise money for God's work including contribution of members, offerings, personal gifts, special collection etc. are outlined. They can serve as models for the contemporary church that is called to carry out the

work of God. In fact the 30^{ème} CPCO raises money through different method amongst which the contributions of members, special collections, tithes etc., such as recommended in the constitution of the church. But the problem is that the money raised is not enough to cover the needs of the church and instigate development projects. Thus many congregations are locked up in a vicious circle of poverty. It becomes necessary for the church to develop strategies for self-financing. One of the self-financing techniques proposed in this thesis and the church can utilise to finance development projects is the inter-parish tontines⁵⁶ (Bidzogo, 2007).

In fact the tontine is a form of informal public savings, a parallel financing channel (Tété, 2007). The tontine has always been practised in the city of Lubumbashi which is our study area, as a form of popular saving in order to overcome financial difficulties. The practice of tontine is very common amongst women who run small businesses, and apparently it produces good result. For example a local newspaper⁵⁷ reports that women promoters of sixteen private schools increased the revenue of their respective schools through the tontine. Those women hold an annual tontine in the city of Lubumbashi by contributing a monthly fixed amount agreed and receiving money in return, during the school year. The objective of the tontine is to strengthen the financial capacity of each school, in order to promote the smooth functioning of private schools (*Augmentation de recette des écoles privées grâce à la tontine*, 2011).

The private schools experience with tontine can inspire the 30^{ème} CPCO to follow the example. What is proposed here is an inter-parish tontine in order to empower financially the 30^{ème} CPCO

⁵⁶ The term tontine (called stokvel in South Africa) is a form of cooperative. In the African context it refers to a group of people (men and women) linked by ties of family, friendship, neighbourhood or socio-professions who pay into a common fund, on the basis of mutual trust, and at regular intervals, (daily, weekly, monthly), the amount fixed to constitute a common cash is remitted in turn to each member (Tété, 2007). Tété also specifies that the tontine is therefore a form of saving which allows you to receive after a given period a portion of the saving. The purpose is to help members to overcome financial difficulties.

⁵⁷ *Augmentation de recette des écoles privées grâce à la tontine*, 2011 [Online]. Available: <http://radiookapi.net/regions/katanga/2011/10/06/lubumbashi-augmentation-de-recette-des-ecoles-privées-grâce-la-tontine/#more-104442> [2011, February 15].

parishes in a new form of relationship between sisters' congregations. In a country where people have lost faith in the banking system because of the sad events of 1990s in the country that led to the bankruptcy of banks and caused many people to lose their money. Also it is worth mentioning that it is difficult to obtain loans or sponsorship, many congregations are poor they do not meet the banks requirements, then the practice of tontine between parishes as a strategy for self-financing is adequate to help churches transcend financial constraints and equip them for the work of development.

For example the station is usually subdivided into sections of at least five or twelve parishes, each section can practice tontine to overcome the financial difficulties that paralyze the development activities of the church. The practice of tontine can be extended to a station. For example the station of Lubumbashi alone comprises 200 parishes. With such a number of congregations the researcher believes that if the inter-parish tontine is practiced effectively it can unlock congregations that are stuck in the vicious circle of poverty and each congregation will have enough money to fund development projects.

The problem is that there is a lack of cooperation in the 30^{ème} CPCO, people like developing on their own (Rev A, 2013:324) and each congregation is left to fend for itself when addressing the problem of poverty. There is an absence of collective action within the community/church to deal consistently with the problem of the poor since the department of social development is not working. Projects of development most congregations have elaborated to fight against poverty are sometimes poorly organized and misdirected. The lack of collective action prevents the 30^{ème} CPCO from being an effective instrument of poverty eradication. It was noted in Chapter 2 (3.3.1) that poverty is a complex and a multidimensional phenomenon and for that reason joint action is needed for effective action against poverty. It was also emphasised that development cannot be done in isolation, partnership is an excellent strategy for development.

The need to revitalize the department of development is of great importance in order to coordinate the different projects in the community/church. For example agriculture is the first source of wealth and the natural work the Lord gave to men. But it requires land, seeds and fertilizers to produce good crops things which the poor cannot afford, there is a need for the church to create a structure that can assist poor people who would like to get involved in agriculture in order to fight against poverty. In addition the practice of inter parish tontine can help fund the building of the schools and lucrative activities. At the individual level it is also necessary to organize people in entrepreneurship so that they can escape from the cycle of poverty and suffering. For that reason the church needs to create micro-finance not only to help Christians obtain loans to fund their small businesses and other projects in order to fight against poverty, but also to help them acquire skills.

It was also emphasised that another obstacle that reduces the 30^{ème} CPCO's capacity to get involved in fighting against poverty, is the incomprehension of members. Many pastors complained that members do not understand what they teach, it is the problem of mentality that needs to be addressed. It was proposed that the mentality of the Congolese people should be changed. To get to that point the church has to utilise both the spiritual weapons described in Ephesians 6 and the biblical teaching.

Finally lack of education has also been mentioned as an obstacle in the fight against poverty. In Chapter 4 (3.3.1) it was emphasised that education is a tool that can be used for poverty reduction. It was noticed that many pastors in the 30^{ème} CPCO are not educated enough and do not have a theological training. This situation brings underdevelopment and maintains the church at elementary level. To remedy this situation a minimum of theological education should be required for prospective pastors.

The third goal was to examine *whether 30^{ème} CPCO's understanding and awareness of poverty is in line with its mission task as a Pentecostal denomination and the expectation of the members*. It was noted in Chapter 1 (8.8) that the 30^{ème} CPCO's assigned task was essentially evangelization. The mission was reiterated and reinforced in 1982 at the conference when the constitution was adopted. It was emphasised that all the pastors interviewed are unanimous that addressing poverty is part of the mission of the church, they even state that the great commission cannot be dissociated from poverty eradication, the two go together. However findings reveal that members do not expect their congregations to help them when they fall on hard times; their expectations are low. This is due to the fact that for many years little social work has been done in the congregations.

Finally the fourth goal was to *discuss and to depict the diaconic (transformation development) mandate of the Church in light of the findings and how it could help the 30^{ème} CPCO to respond effectively to the challenge of poverty*. It was noted in Chapter 6 (6) that the great commission as revealed in the gospels, includes the spiritual and physical aspects, they cannot be dissociated, they belong together. It is in that perspective that it was noted that poverty eradication is part of the great commission. This should serve as the primary motivation for the church to become involved in poverty eradication.

7.4 SUMMARY OF THE CONTRIBUTION

This study makes a contribution to the field of theology and development as well as to faith-based organizations. It has raised awareness and emphasised that the nature of poverty in the Congo and in Africa is structural and historical. It stems from the unjust and oppressive social systems (slavery, colonialism, dictatorship, apartheid, neo-colonialism and globalization) Africa experienced. Sin which is the opposite of love is the driving force behind those oppressive structures. Sin is therefore the root cause of exploitation, injustice and oppression

that is responsible of the underdevelopment of Africa and the impoverishment of millions of people in Africa and around the world.

During this study it was found that the perception of poverty in a given setting is subject to factors such as the mentality of the people or the intelligence, the environment, the world view, the circumstances and the culture which ultimately influence the understanding of the root causes of poverty. Thus the understanding of poverty is therefore relative.

Another contribution is that witchcraft as a cause of poverty is the subject the least discussed in development discourse. Some individuals or families are poor as a result of witchcraft, in other words the poverty of some people is linked to witchcraft. Witchcraft is perceived as an evil that can be traced to human sinfulness. Sin is the ultimate cause of poverty, it is evident in witches' activities of whispering magic spells or cursing people, and this leads not only to poverty, but also to many misfortunes or even death. It is thus evident that there is a need for future study on the issues of sin and the rulers, powers and the forces of darkness.

7.5 ISSUES FOR FUTURE RESEARCH

During this research it was found that witchcraft as a cause of poverty is a very difficult and complex subject and as such it calls for more in-depth study than what is presented here and which will give more insight and inform the field of theology and other related discipline such as sociology, public management etc. There is a need for more advanced study in order to investigate the relationship between poverty and witchcraft and its significant role in impoverishing people.

Another area of study this research has prompted is the history of 30^{ème} CPCO from 1982 to date. There is no written record that explains in-depth the history of the church from that period of time until today. For the last ninety-nine years of its existence the 30^{ème} CPCO has grown

substantially, it can be proud of having obtained satisfactory results when compared to other Protestant missions in the region. However there have been differences that are fragmenting the church. A study of this nature can cast more light on the major issues, and solutions can be suggested that might assist the church to bring about change and to become a relevant Christian institution in society again.

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APPENDIX A
LEGAL REPRESENTATIVE'S LETTER OF PERMISSION

EGLISE DU CHRIST AU CONGO
ECC
**30^{ème} COMMUNAUTE PENTECOTISTE AU
CONGO**

Ordonnance-loi N°73-013 du 14 Février 1973

To Whom It May Concern

I, Reverend MBUYA KALULWA BETHAVIE, legal representative of "Central African Missions/30^{ème} Communauté Pentecôtiste au Congo"(CPCO) hereby certify that Mr. Frederick Kakwata a member of our church has obtained the permission from ecclesiastical authorities to conduct his research within our organization for his doctoral degree in Theology and development studies at the University of Stellenbosch in South Africa. The theme of his thesis is "CENTRAL AFRICAN MISSIONS/LA 30^{ème} COMMUNAUTÉ PENTECÔTISTE AU CONGO:

ENGAGING POVERTY ERADICATION IN LUBUMBASHI CITY"

With Kind Regards,

MBUYA KALULWA BETHAVIE

(30^{ème} CPC) Legal representative

10 September 2010



APPENDIX B

GUIDE-LINE QUESTIONS FOR THE LAITY

QUESTIONNAIRE:

FOR PENTECOSTAL 30th COMMUNITY

The purpose of this questionnaire is to conduct a doctoral study in theology (church and community development) at the University of Stellenbosch in South Africa. The theme *Pentecostal Church in the Congo/30th Community: Engaging Poverty Eradication in the City of Lubumbashi* has been approved by the research ethics committee of Stellenbosch University. The aim of this research is to obtain the general views of the laity of the named organization with regard to the challenges of poverty facing the city of Lubumbashi, and the responsibility of the church in this regard. For that reason I appeal to you for help, you can assist me by filling out this questionnaire. Please note that there are no wrong answers. Your answers are highly valued. For confidential purpose do not write your name on this questionnaire.

QUESTIONNAIRE POUR

LA 30^{ème} COMMUNAUTE PENTECOTISTE

Le but de ce questionnaire est de mener une étude de doctorat en théologie (l'église et le développement communautaire) à l'Université de Stellenbosch en Afrique du Sud. Le sujet *Pentecostal Church in the Congo/30th Community: Engaging Poverty Eradication in the City of Lubumbashi* a été approuvé par le comité d'éthique de la recherche de l'Université de Stellenbosch. Le but de cette recherche est d'obtenir une vue d'ensemble des laïcs de la dite organisation en ce qui concerne les défis de la pauvreté auxquels la ville de Lubumbashi fait face et leur conception sur la responsabilité de l'église vis-à-vis de ce fléau. Pour cette raison, je fais appel à vous si vous pouvez m'aider à remplir ce questionnaire. S'il vous plaît noter qu'il n'y a pas une mauvaise réponse. Vos réponses sont très appréciées. Pour des raisons de confidentialité n'écrivez pas votre nom sur ce questionnaire.

FREDERICK KAKWATA

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UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

16 May 2011

Tel.: 021 - 808-9183
Enquiries: Sidney Engelbrecht
Email: sidney@sun.ac.za

Reference No. 471/2010

Mr F Kakwata
Department of Practical Theology & Missiology
University of Stellenbosch
STELLENBOSCH
7602

Mr F Kakwata

LETTER OF ETHICS CLEARANCE

With regards to your application, I would like to inform you that the project, *Engaging poverty eradication in Lumbumbashi City*, has been approved on condition that:

1. The researcher/s remain within the procedures and protocols indicated in the proposal;
2. The researcher/s stay within the boundaries of applicable national legislation, institutional guidelines, and applicable standards of scientific rigor that are followed within this field of study and that
3. Any substantive changes to this research project should be brought to the attention of the Ethics Committee with a view to obtain ethical clearance for it.

We wish you success with your research activities.

Best regards



Sidney Engelbrecht
MR SF ENGELBRECHT

Secretary: Research Ethics Committee: Human Research (Humanoria)

A. BACKGROUND INFORMATION ABOUT YOURSELF

☐ Tick or Cross in the blocks provided.

A.1 What is your gender? ☐ Male ☐ Female

A.2 What is your age?

☐ 18-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60-69 ☐ 70-79

B. VIEWS ON POVERTY IN THE CITY OF LUBUMBASHI

☐ Tick or Cross in the blocks provided.

B.1 In your opinion, which is more often to blame if a person is poor?

☐ Lack of effort on his part

☐ or circumstances beyond his control

What is your opinion about the statements in the tables below?

Make a cross next to the answers that best express your opinion

B.2 Causes of poverty at the individual level?

	STATEMENT	Agree	Disagree	Don't know
B.2.1	poor harvest			
B.2.2	unemployment			
B.2.3	customs and practices			
B.2.4	laziness, lack of initiative			
B.2.5	mismanagement of the resources			
B.2.6	extortion and theft			
B.2.7	low income			
B.2.8	the lack of income generating activities			

B.3 Causes of poverty at household level

B.3.1	poor harvest			
B.3.2	high number of children and dependants			
B.3.3	Common diseases			
B.3.4	low income			
B.3.5	the non-payment of salaries			
B.3.6	unemployment			
B.3.7	Customs and practices			
B.3.8	the collapse of GCM			
B.3.9	lack of activities revenue generators,			

B.4 Causes of poverty at the area/ward level

	STATEMENT	Agree	Don't agree	Don't know
B.4.1	poor governance			
B.4.2	plunder of resources, wasted resources			
B.4.3	unemployment			
B.4.4	war			
B.4.5	the collapse of GCM and other local businesses			
B.4.6	the impracticability of communication channels			
B.4.7	fear of association for development activities such as cooperatives			
B.4.8	land conflicts			

B.5 Causes of poverty at local/city level

B.5.1	poor governance			
B.5.2	plunder of resources			
B.5.3	the squandering of public funds			
B.5.4	customs and practices			
B.5.5	unemployment			
B.5.6	war			
B.5.7	the collapse of GCM (mining company) and other local businesses			
B.5.8	the lack of telecommunications			
B.5.9	the land expropriation			

C. YOUR CHURCH AND YOU

☐ Tick or Cross in the blocks provided

You can tick more than one answer

C.1 What in your opinion, is the role of the church?

- ☐ To make money
- ☐ To proclaim the Gospel of salvation of Jesus Christ
- ☐ To sustain livelihoods for the poor

C.2 Do you believe that if you have got a pressing need your church will help you?

☐ Yes ☐ No

D. YOUR CHURCH AND YOUR COMMUNITY

D.1 What does poverty look like where you live?

Name the three most important causes that contribute to the continuation of poverty in your ward or area?

Write your own answer in the spaces (-----) provided.

- A. -----
 B. -----
 C. -----

D.2 To which of the causes is your church currently trying to find a solution?

- A. -----
 B. -----
 C. -----

D.3 What is your opinion about the statements in the table below?

Make a cross next to the answer that best expresses your opinion.

	STATEMENT	Agree	Don't agree	Don't know
D.3.1	My congregation has responsibility toward the poor in my ward or area.			
D.3.2	My congregation has the potential to offer some unique solutions to poverty in my ward or area.			
D.3.3	My congregation has a history of involvement in social action.			
D.3.4	My congregation has partnered with some agencies or NGO to address the problem of poverty in my ward or area.			

Thank you very much for taking time to answer these questions. Please return the questionnaire to the person who handed it to you.

APPENDIX C
GUIDELINE QUESTIONS FOR THE LAITY
French translation

QUESTIONNAIRE POUR

LA 30^{ème} COMMUNAUTE PENTECÔTISTE

Le but de ce questionnaire est de mener une étude de doctorat en théologie (l'église et le développement communautaire) à l'Université de Stellenbosch en Afrique du Sud. Le sujet de la thèse *Pentecostal Church in the Congo/30^{ème} Communauté: Engaging Poverty Eradication in the City of Lubumbashi* a été approuvé par le comité d'éthique de la recherche de l'Université de Stellenbosch. Le but de cette étude est d'obtenir une vue d'ensemble des laïcs de ladite organisation en ce qui concerne les défis de la pauvreté auxquels la ville de Lubumbashi fait face et leur conception sur la responsabilité de l'église vis-à-vis de ce fléau. Pour cette raison, je fais appel à vous si vous pouvez m'aider à remplir ce questionnaire. S'il vous plaît noter qu'il n'y a pas une mauvaise réponse. Vos réponses sont très appréciées. Pour des raisons de confidentialité n'écrivez pas votre nom sur ce questionnaire.

FREDERICK KAKWATA

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INFORMATIONS GÉNÉRALES SUR VOUS

☐ Cochez ou ☐ faites une croix dans les blocs fournis.

1. Quel est votre sexe? ☐ Homme ☐ Femme

2. Quel est votre âge?

☐ 19-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60-69 ☐ 70-79

B. OPINIONS SUR LA PAUVRETÉ DANS LA VILLE DE LUBUMBASHI

☐ Cochez ou ☐ faites une croix dans les blocs fournis.

1. À votre avis, qui est le plus souvent à blâmer si une personne est pauvre?

- ☐ le manque d'effort de sa part, ou
☐ les circonstances indépendantes de sa volonté?

Quelle est votre opinion au sujet des assertions dans le tableau en bas.

Faire une croix sur les réponses qui expriment le mieux votre opinion.

2. Quelles sont les causes de la pauvreté au niveau individuel?

DECLARATION	D'accord	Ne suis pas d'accord	Je ne sais pas
Les récoltes insuffisantes			
Le Chômage			
Les us et coutumes			
La paresse, l'absence d'initiative			
La mauvaise gestion des ressources			
le troc, les extorsions et le vol			
Le salaire insuffisant et difficilement acquis 'SIDA			
L'absence d'activités génératrices des revenus			

3. Les causes de la pauvreté au niveau des ménages

Les récoltes insuffisantes			
Le nombre élevé d'enfants et personnes à charge			
Les maladies fréquentes			
Le faible revenu			
L'impayement			
Le Chômage			
Les us et coutumes			
La faillite de la Gécamines			

L'absence des activités génératrices des revenus			
---	--	--	--

4. Les causes de la pauvreté au niveau du quartier

STATEMENT	D'accord	Pas d'accord	Je ne sais pas
La mauvaise gouvernance			
pillage des ressources, ressources dilapidées			
Le chômage			
La guerre			
La faillite de la GECAMINES et des autres entreprises locales			
L'impraticabilité des voies de communication			
La peur de s'associer pour des actions de développement comme les coopératives			
Les conflits fonciers.			

5. Les causes de pauvreté au niveau de la ville

La mauvaise gouvernance			
Le pillage des ressources			
La dilapidation des deniers publics			
Les us et coutumes			
Le chômage			
La guerre			
La faillite de la Gécamines et des autres entreprises locales			
Le manque de moyens de télécommunications			
L'expropriation foncière			

C. VOTRE EGLISE ET VOUS

☐ Cochez ou ☐ faites une croix dans les blocs fournis.
Vous pouvez cocher plus d'une réponse

1. Quel est selon vous le rôle de l'église?

- ☐ Pour faire de l'argent
- ☐ Pour annoncer l'Evangile du salut de Jésus-Christ

☐ Pour s'occuper (du vécu quotidien) des pauvres

2. Croyez-vous que si vous avez un besoin pressant votre église pourra vous aider?

☐ Oui ☐ Non

D. VOTRE EGLISE ET VOTRE COMMUNAUTE/QUARTIER

Écrivez votre propre réponse dans les espaces (-----) fournis.

1. A quoi ressemble la pauvreté là où vous vivez?

Citez trois causes les plus importantes qui contribuent à la persistance de la pauvreté dans votre quartier.

- A. -----
B. -----
C. -----

2. Auxquelles de ces causes de pauvreté votre église participe actuellement à trouver une solution?

- A. -----
B. -----
C. -----

4. Quelle est votre opinion au sujet des assertions dans le tableau suivant ?

Faire une croix pour les réponses qui expriment le mieux votre opinion.

STATEMENT	D'accord	Pas d'accord	Je ne sais pas
1. Mon église a la responsabilité envers les pauvres de ma paroisse ou de mon quartier.			
2. Mon église a le potentiel d'offrir des solutions particulières à la pauvreté dans mon quartier.			
3. Mon église a une histoire pour son implication dans l'action sociale.			
4. Mon église a établi un partenariat avec certains ONG pour résoudre le problème de la pauvreté dans mon quartier.			

Je vous remercie beaucoup d'avoir pris le temps de répondre à ces questions. S'il vous plaît retourner le questionnaire à la personne qui vous l'a remis.

APPENDIX D
GUIDELINE QUESTIONS FOR INTERVIEWS
WITH PASTORS OF 30^{ème} CPCO

SEMI-STRUCTURED INTERVIEW WITH 30^{ème} CPCO PASTORS

1. What comes to mind when you mention poverty? How do you perceive poverty? What is your attitude towards poverty and the poor?
2. How does it affect your church?
3. The DRC is a potentially rich country, what do you believe is the root cause of poverty?
4. Is your church currently involved in poverty eradication? If Yes,
5. What is your church doing to eradicate poverty?
6. What are the challenges your church is facing when attempting to address the problem of poverty?
7. What do you believe is the church's role in addressing poverty?
8. What can the church do to eradicate poverty?
9. What kind of assistance do you give to the poor?
10. Does your church partner with NGOs?
11. Why or why not does your church partner with NGOs?
12. Do you believe that it is part of the church's commission to address poverty?
13. What kind of assistance do you give to the poor?
14. Do you believe that witchcraft exists? Do you consider it as an inevitable reality of life?
15. Do you believe that witchcraft can make and maintain people in poverty? If yes
- 16 Can you identify situations where witchcraft made and maintained people in poverty?
17. What role should Christians play in the fight against the rampant witchcraft?

APPENDIX E
SAMPLE TRANSCRIPTION OF INTERVIEWS
WITH 30^{ème} CPCO PASTORS

SAMPLE TRANSCRIPTION OF INTERVIEWS WITH 30^{ème} CPCO SENIOR PASTORS

INTERVIEW WITH REV A

23 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: According to me poverty is the insufficiency of means for survival which does not allow someone to be self-sufficient. It means he earns less than what he needs to live on. . . Such a person is called poor.

Interviewer: What is your attitude towards poverty and the poor?

Respondent: As servants of God our attitude toward poverty must be based on the Bible, because God is the Father of the poor. If our Lord is called the Father of the poor, our purpose should be to help the poor. We must fight against poverty. I think you know the principle of communicating vessels in physical science, these are vessels that are connected by a pipe. As soon as water is poured into one of the vessels, the liquid will expand in all the vessels and they will settle at the same level. That is what God wants. For instance God knows that there are the poor and the rich, God wants the rich to come down at the level of the poor. That is our attitude. We in the church are facing the challenge of poverty. We must do our best to lift up the standard of living of the poor in the church so that they can live properly.

Interviewer: How does poverty affect your church?

Respondent: God wanted the poor to be there. He wanted to give work to everyone, because we are not in the church to play but to work. Even if someone in the church does not know how to preach, at least he has got a work to do, if he is rich his work is to help the poor. If he helps the poor with his money he will feel that he has done something, he has done a job. That is what we can do.

Interviewer: The DRC is a potentially rich country-what do you think is the root cause of the persistence of poverty in the country and in the city?

Respondent: The problem of the DRC is lack of love that is the most important point. That is why the DRC is always poor. What kills this country is the lack of progress. For example if they give me a job and I work for the company GCM, in that position I will look out for my own interests and forget other people. By doing this I might think that I am enriching myself but in reality I am impoverishing myself. When we grow rich we must also look around. For example in my family I am the only educated person. There was a young boy in my family, he was in grade six when I was completing grade twelve. I said to myself if I cannot help the young boy to complete his studies then I will be the only one to solve the problems of the whole family. If we both work then the solving of the problem will be divided between the two of us.

If someone seeks to become richer than others and it is good to be rich, but people around him are poor, did he solve the problem? Absolutely not. He will not live in peace, because people around him will be bothering him all the time for help. To avoid disturbance he will hide his wealth by investing in a foreign country, in this way it is the foreign country that in going to benefit from his wealth while his family remains poor. That is what causes hatred in our country. At a certain time the government recommended that an intermediate or average class to be created. If we have the rich at one side and the poor at the other the problem is not solved since there are not many rich people. .

Interviewer: Is your church currently involved in eradicating poverty?

Respondent: What we are doing is really too rudimentary to mention here. You know the 30^{ème} CPCO is a church where you have to build the church building yourself. You have been appointed a pastor but you are without a plot on which to build a church. Without a building you have to do all you can to keep members; therefore you need first of all to build. But where do we get the money to build? It is from our members, ourselves. Why did I say that our involvement in poverty eradication is rudimentary because at this stage we do not have a project of development? To eradicate poverty you need to have development projects. Now we cannot have development projects because we are still building the church. Once we have the church building completed then we will think about development projects.

Interviewer: What are the challenges your church is facing while addressing the problem of poverty?

Respondent: The problem is that if we have a church that has many members that need assistance and this causes problems. The majority of our members do not have jobs. For example in our church we have approximately three people that have got jobs, and the only person that has a decent job it is me the pastor. Others are in need of help. Even when we build we always think about helping people. I congratulate the 30^{ème} CPCO, they always assist needy people. We need to start with the church members that is what the Bible recommends.

Interviewer: What is the role of the church in addressing poverty?

Respondent: The role the church may play to address poverty must be to instigate some projects of development to fight against poverty. The difficulty we have here is that people like working on their own. However solitary development is difficult. These people often do not achieve much. The association of means can help development. Unfortunately for Congolese people in general it does not work that way. You may see two brothers cooperate to start up a development project but it always ends up in failure. This creates a lot of difficulties. Even some NGOs that may come to our assistance, cannot help one person but a group of people. Cooperatives always ends up in failure because as I mentioned earlier, there is no love. The ministry of Jesus is based on love. We say we love one another with our lips but we need to prove it from the bottom of our hearts. That is what distinguishes us from white people; they always cooperate to achieve great things in order to eradicate poverty.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: According to the Scripture addressing poverty is part of the great commission, because when Jesus sent his disciples He said, he who has two tunics let him give one to the one who does not have. That means that we are recommended to share and that this is part of addressing poverty. You cannot share with the one who has already but with the one who is in need; this is the fight against poverty. It is part of the mission of the church. If we do not do it we are outside the love that the church professes.

Interviewer: Does your church partner with NGOs in addressing the social challenges in the city of Lubumbashi? What are the difficulties you encounter when trying to partner with NGOs?

Respondent: I do not know what you call those difficulties. When World Vision came to finance some projects of the church, people said be careful it might be the beast the Bible speaks about, there would be ecumenism. Churches that agreed to work with World Visions saw their schools being built in a good way, their project being achieved. In our community 30^{ème} CPCO the big difficulty I would say is the lack of education. We need to understand that development is different from what we think. I do not believe that it will come to take me away from my position. To have a position you need to be educated. For example some pastors leave our community on the grounds that they were never given money to build a church. Such people need to know if the money has been given to some pastors and not to them before they make such a decision. That is why I said earlier that the problem we have in our community 30^{ème} CPCO is lack of enough education. This undoubtedly results in underdevelopment.

INTERVIEW WITH REV B

23 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: For my part when we speak about poverty there are factors that we need to mention that make someone poor. First of all God created man to work. We see it with the first humans. Adam and Eve were put in the garden Eden. God created everything but man had to work to maintain what God created. Then man had to work. Then man sinned and God said that he would have to work if he wished to eat. Therefore if a man whether he is a Christian or not, does not want to work he will be poor. He who understands the meaning of work chases poverty away. Thirdly, if man works but does not have God, this is going to complicate his job. We see it in Europe, they work hard but there are complications and the number of unemployed keeps growing. This is because of sin. Another reason for poverty is insufficiency. But we fight insufficiency by working, doing something that will allow you to live well. That is how I can answer you at this point.

Interviewer: What is your attitude towards poverty and the poor?

Respondent: I do not like poverty, because poverty ridicules people, it takes away people's value. I fight poverty. A man that does not like to work he will become poor; he who wants to work will chase that qualification away. People must like working, and do any kind of job because it will provide him with money with which he can fight poverty, that is why I ask people to like working, by doing this they will keep their value and they will know how to cope with life. If someone is stuck in poverty and he comes to me, I will advise him how to overcome poverty, I will help him with something symbolically. Here we refer to the Word of God, he who gives to the poor lends to God.

Interviewer: How does poverty affect your church?

Respondent: Poverty affects the church if people do not first of all receive the Word of God that shows them how to fight against poverty and apply that Word in their lives. It is in this way that poverty will be fought. If poverty dominates the lives of many, they will not cope with life and the church will not develop easily. This is because the advancement of the church depends also on the members who are in the church.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country and in the city?

Respondent: In my opinion Congolese people do not like working in the true sense of the word, I would even say African in general. During colonisation we were in bondage and our forefathers were subjected to forced labour etc. We allow this to weigh on us. Black people believe that things can only work with white people. If white people show them what to do, they will do it and do it well. However, most of the time white people do not pay black people the salary they deserve according to their qualifications; they do all they can to keep black people down. The salary they give will not help black people to cope with life. My advice to my fellow black African people is that they should like working and do any job that can provide them with money in order to cope with life. Many believers do not understand the Word of God; they think God can give us things like manna in the desert. God is sovereign; he can do what he wants at the appointed time. I think when we work and we pray we put our jobs in God's hands; God can assist us so the job can be productive in order for us to be self-sufficient.

Interviewer: Is your church currently involved in eradicating poverty?

Respondent: The church I am leading, first of all I would like to mention this, the hall you see on this plot and the church building, have been built with the help of God and partners in the church. It is by teaching the people of God, and showing them what to do so with God and what we have that we can achieve something without asking for help from the west. We came to show to the people what to do with what they have, as Africans say it is with the stick you have that you can kill a snake. We taught to the church that with what we have we can do something to advance the Work of God so we know to do certain things. And God sees what we are doing, He is a God of multiplication He will multiply our means and that will allow us to do more. We have short term and long term projects according to our possibilities and we trust God. We teach people of and that God gave them skills they can exploit to create jobs that will allow them to develop and attain certain noble objectives in their lives and the objectives of the church. That is why on these plots there are two buildings. The one was built to help protestant communities that do not have a place to hold their wedding parties, conferences and seminars. In the past we used the building of Roman Catholic Church and the government hall and the Catholics mocked us. Therefore we built this hall so that the activities of protestant

may take place without difficulty and also the youth activities and Sunday school. Believers who want to organize parties in a Christian way may come to this hall.

Our short term projects are to build a school with many storeys which can house a pre-primary; primary, a high school, a higher school and a faculty of theology to allow youth to be educated without difficulty. This is because when the time comes during the reign of the anti-Christ one day, children of Protestants will be chased from Catholic schools through the direction of the anti-Christ, and what will we do then?

In our long term project we plan to build a Christian guest house where believers who come to this church can be accommodated instead of going to secular hotels. We know unbelievers are there to be evangelized, but it is good to have proper hotels for believers. We also plan to build a maternity hospital that will help Christians who are poor because everything is expensive, so they can access the facilities (medical care) at an affordable price. Furthermore we also have a farming project where the church can have its farm so we can cope with social issues in the church. We also encourage believers to engage in lucrative activities outside the church. Because we are growing old and we are passing we think about the future of our children and long term projects of development. How can we do while people is on earth to be self-sufficient through trust in God? In the future we will urge Christians in the local church to make use of micro finance so that Christians can save and obtain loans to finance their development projects, because if Christians have got something they can live well. In this way we will enable every class in society even those who are not engaged in the community with micro finance to cope with life.

Interviewer: What are the challenges your church is facing when trying to address the problem of poverty?

Respondent: The first difficulty is the financial difficulty. We are living in an industrialized area. If industries do not hire people to reduce unemployment, then it is a difficulty. Also people who are working in companies are not well paid. If there are many unemployed persons, this causes difficulties. Because church finance for development comes from tithes, offerings, thanksgivings, vows and free will offerings believers give to the church. It is with this that the church will help the poor, orphans, widows, and people who are stricken by dire misery. There are also some servants that may be in a difficult situation and the church may be able to assist. Part of church finance may be allocated to development in order to fight against poverty so that God's work may move forward.

Interviewer: Does your church partner with NGOs in order to address the social challenges in the city of Lubumbashi?

Respondent: Concerning NGOs I am a little bit reserved, in the sense that the people who lead some of NGOs are Satanists that work in direct collaboration with the Devil. As we discovered spiritually, to solicit assistance from those NGOs is like asking for help from Satan. There are some NGOs that are being managed by homosexuals; lesbians etc. To partner with such organizations will not help the work of God to move forward. I know there are some exceptions; the Bible says gold and silver, the earth and everything in it belongs to God. I think about Rahab the prostitute that helped Israelite spies. In God's sovereignty it is something else, but it makes unclean. The second thing is that we worked with white people for a long time, particularly our fathers whom we have been despised. White people do not consider that black people can also do something correctly. That is why I and believers in our church do not go to NGOs to ask for help. They will say that it is they that built the buildings and not God. For that

reason I urge people in the church to accept God's assignment concerning finances and practise it according to the will of God I think with God's help the church is able to fight against poverty.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: Yes. It depends on how we understand the gospel. In the gospel of John the word of God gives us light and says if the son of man sets you free, you will be free in deed. When the Lord came to set man free from sin, I think he also set him free from the consequences of sin. The Lord is able to do this. As for us the church when we preach the gospel, the first thing is not to set man free from human poverty but from spiritual poverty and to set free humankind from sin. If he is set free from sin, then he can ask the Lord to assist him in other matters concerning the physical life and the Lord can do this. But if an individual has been saved he has eternal life even if he died prematurely being poor physically. We know that if someone has wealth and does not use it to advance the work of God in heaven he will be poor; such a person will not have a reward in heaven. We receive things so that our life on earth may be balanced and with all those possessions we serve the Lord for eternal reward. That is why we have an assignment to preach to humankind to bring him out of poverty. As poverty came because of man's sin, if the Lord saves human being he can also save his finances that is how I understand it.

Interviewer: Do you believe that witchcraft can make people poor and maintain them in poverty?

Respondent: God did not create poverty and He does not want people to be poor. God does not want people to be ridiculed. The devil has ridiculed human beings but God who loves us prepared a way to take us out of that situation. God sent Jesus to set us free from sin so we have become free. We can ask Him for help so that we may live a balanced life socially, also with those means we may serve the Lord so our eternal reward may be pleasing.

Poverty is not good. First of all it does not come from God but from the devil to ridicule human beings on earth. Secondly Satan wants to show people that without him a human being cannot do anything because he always works in contradiction to the truth, and the Holy Spirit is there to guide us. There are people who are poor because the devil made them poor using different methods amongst which witchcraft. Witches are agents of the devil, the vehicle Satan is using to harm people. Satan can use poverty to harm a human being. If such person comes to God with that bondage of poverty the Lord Jesus will set him free from sin and from that bondage. The church has got the capacity by the help of the Holy Spirit in the name of Jesus to fight against poverty and to show people the way out of poverty. Thus people may come to Christ to gain eternal life. If they have eternal life they become heirs of God. God in His provision does not intend his children to live in poverty. Then in praying and working and trusting the Lord that person can get rid of poverty.

The church in the name of Jesus has got the power to set someone free from poverty when it comes from the enemy. Sometimes children of God can be punished by God with temporary poverty so they may repent and return to God, because He is a God of love, goodness and mercy. But God does not want poverty, He does not and He has never sent poverty to His children. For God the priority is not to set people free from poverty but from sin, after that He can set him free from poverty by showing him what to do. Because human being is on earth to work. Paul said if someone does not work he must not eat either. If a child of God works, God assists him. God also likes pagans. If God did not like them the church would not have been

on earth to evangelize them. God loves sinners but he does not like sin. God does not like someone to suffer that is why He prepared heaven for us. I said earlier that suffering came because of sin. Even when Jesus was on earth, did not transform the earth into a paradise. That is why we need to work to fight against poverty. The church is on earth, it has the duty to help humanity to invite him to come to Christ and show humanity how to fight poverty by working. The church in its duty can help someone to live and to show him how to cope with life. Churches in general always do it, it is part of their mission. But churches in Africa have difficulties because of how people understand the fulfilment of their duty, namely to give their tithe offerings and free will offerings. It is by doing that the church will have enough resources to instigate projects of development in order to improve the lives of many, to be in good health and to serve the Lord. The church is on earth to serve the Lord. The day the Lord comes the mission of the church will stop.

INTERVIEW WITH REV C

23 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Poverty is lack of something in life or in the church. That is how I understand poverty.

Interviewer: How does poverty affect your church?

Respondent: Poverty is affecting the church I am leading in the sense that many people do not have jobs, this is a source of poverty. To start up a farm or a lucrative activity you need to have some money, something to start up with. Lack of means has stricken many people in the church.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Poverty in our country is persisting because people are more dedicated to other activities such as mining but they neglect agriculture. The population is growing but very few people cultivate, consequently much food is being imported from other countries such as Zambia, Zimbabwe, and South Africa etc. If we really want to eradicate poverty in our country people need to cultivate a lot, that is why the suffering is so severe.

Interviewer: Is your church currently involved in poverty eradication?

Respondent: Not yet. We are currently busy with the construction of the church building. After the construction work is completed, then we will urge the church to instigate some projects of development, whether farming, breeding animals or anything else.

Interviewer: What do you believe is the church's role in addressing poverty?

Respondent: The role the church must play in poverty eradication is to work on development. Even if we preach or pray the Holy Spirit will not come down to give us everything like the Israelites received manna in the desert. To eradicate poverty in the church the biggest solution is development whether to start up schools, to cultivate or to breed animals; those projects will create jobs for people in the church and poverty will be reduced.

Interviewer: What kind of assistance do you give to the poor in the church?

Respondent: To assist widows and orphans in the church, we organize a special collection once a year for the poor. Then deacons will distribute the gifts received to widows and the poor in the church. Although we do this it is not sufficient, it is just a help, because the Bible encourages us to remember the poor.

Interviewer: Does your church partner with NGOs to fight against poverty?

Respondent: I have not found a way to partner with NGOs. I am looking for a way to get in contact with NGOs but I have no one to connect me to those NGOs.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: With respect to witchcraft being the cause of poverty, we do not disagree that witchcraft exists, but if someone dedicates his life to God witchcraft will not prevail in the life of that man. If a witch binds someone to poverty, we have the assurance that Jesus made himself poor so that the church may be rich. We cannot always believe that it is only witches, Christians are superior to witchcraft, my answer is that if someone is bound by witches to poverty that person does not have the Word of God, he does not know God. If someone has received Jesus as his personal saviour he cannot say that witches are powerful. Witches are not powerful enough to bind our lives for ever. The Bible says about Hebron and Naphtali darkness will not remain on you eternally. We also say to someone who is in the church and who knows Jesus witches that will not dominate him for ever. The lasting solution is Jesus in one's life.

INTERVIEW WITH REV D

23 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: According to me a poor man might be blind, handicapped or someone who lacks food, money etc. In my culture a poor man is the one who cannot work he is handicapped.

Interviewer: How does poverty affect your church?

Respondent: Poverty can affect the church if there is no progress that is there is no development. Many churches in our city are poor. The members sometimes become beggars. If the members of the church work it cannot be poor.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: The wealth that we say we have, are stones, and to transform those stones we need to take them overseas. We do not have the chemicals they add to the mineral to get copper cobalt and so on, we have only stones. Even in the case of gold, we do not have the knowledge necessary to extract it. The people from overseas have the know-how. It is difficult, if

Europeans refuse to buy our minerals, we might dig up large quantities of minerals but we will not know what to do with them. If the wealth we have in the country was money, we would not have been poor.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty?

Respondent: In our church we are fighting against poverty. Because if the church is affected with poverty, there will not be even spiritual progress. First of all we plan to buy land about 30 hectares to cultivate. We would like all of us to cultivate the field, elders of the church may have two hectares and choir members may have one hectare. This is my idea. We tried to breed animals but it did not work out because there was too much work and the electricity supply is not regular; we think God will help us with cultivation.

Interviewer: What are the challenges your church is facing when trying to address the problem of poverty?

Respondent: The beginning is always difficult. For example in our churches we do not get sponsorship from anywhere. We work on our own. If we do not plan, nothing will happen. But if we come together we can raise money to start up a lucrative activity that helps the church. In our churches the difficulty we have is that we do not have sponsors, but if we find sponsors it will be good.

Interviewer: What role can the church play in the fight against poverty?

Respondent: The role the church can play to fight against poverty is to work. The church should not just say "Let's just pray to God, and God can eradicate poverty" God Himself said he who does not work must not eat either. We must create employment in our churches ourselves instead of going to work for other people. For example there is a plot of 80/40 metres we needed to buy in Rwashi ward to build a school but we did not get it because of some difficulties. We were left with a plot of 25/30 and we were discouraged. We have two projects, cultivating the field and building a school. We have all the necessary documents for building a school.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: Yes. It can also help to fight against poverty. If we go out to evangelize, we might find different categories of people. We might evangelize someone who is suffering. If he believes and comes into the church, he can help the church.

Interviewer: What kind of assistance do you give to the poor in the church?

Respondent: We organize special services three times a year to assist the poor. We always keep the offering we take at the Holy Communion service, for four weeks in a month and then we assist the poor.

Interviewer: Does your church partner with NGOs in the fight against poverty?

Respondent: Someone told us about one NGO. We applied for help but we never got any answer. Recently a member of the parliament asked us to apply to another NGO, but we have not received an answer yet.

Interviewer: Do you believe that witchcraft exists?

Respondent: Witchcraft exists. Saying that it does not exist it is like denying the existence of Satan.

Interviewer: Do you believe that witchcraft can make people poor and maintain them in poverty?

Respondent: Those who believe that witchcraft can make and maintain people in poverty are not in Christ. God gave intelligence, in the book of Genesis we see that the job God gave to men was to cultivate. I myself cultivate, this year I cultivated more or less two hectares of cassava and one hectare of maize. I attracted a lot of members from my church and we are cultivating together. Just complaining about witches instead of cultivating it is not going to help you.

INTERVIEW WITH REV E

23 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Poverty as I understand it has something to do with the class of development. There are those who find themselves in the higher class, those in the middle class and those in the lower class. Those who find themselves in the lower class are called poor. There are those who emerge and those who remain in a lower class that is how I understand the concept poverty. Poverty is a way of life, a social class amongst other classes people live in, good life, a life that is neither poor nor rich and the lower class of people who lack the means to live, who do not have even food.

Interviewer: How does poverty affect your church?

Respondent: Poverty does affect our church. First of all there is a lack of teaching in our church. To emerge from poverty we need to gain some knowledge or teaching concerning development. In the past teaching in our church was based on the spiritual. There was no teaching concerning social life or development and how to cope with physical life. To us it was good to keep people praying from morning to evening, without realising that people needed to make a living. There was a lack of teaching on how to break the cycle of poverty, all the teaching was based on the spiritual.

Secondly, when missionaries came to evangelize us, they found us in a colonial period. The colonial government instructed missionaries not to eat with black people. The colonizers considered black people to be like animals. Even amongst missionaries they were some who could not share the same cup of water with black believers. We have a lot of examples of missionaries who had the spirit of colonialism. Colonialism exploited us, we did not have time to develop ourselves. Although missionaries came to bring the gospel, they had that spirit of exploitation. For example when a missionary arrived at a village, he asked the people to bring him eggs that is a kind of exploitation. Even church leaders (pastors of stations, pastors of sections etc.) who took over from missionaries, inherited the same style of leadership; they behaved like rulers or traditional chiefs. Today we understand what the church is, we organize

prayer in such a way that we also give time to people to go to work. We also organize special prayers for people to find employment. Previously we did not have in the church teaching that could help us break out of poverty. Colonialism, missionaries and leaders who took over also played a role to keep us poor. .

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Poverty is a way of life that is being imposed on us. The causes are divided. The first cause is colonizers, the second cause ourselves. For example last August we were in Mwanza for the church conference (the village where Burton and his colleagues founded the church), we found companies digging for minerals and autochthones were amazed to see for the first time companies operating in their village. It is amazing; it seems that you do not need to dig so deep, a metre is enough to see minerals. However those minerals have always existed since the time of our ancestors. The problem is that at school even during the colonial period we were taught about minerals theoretically, we never saw them practically. That means we were living with minerals without knowing about them. We are rich but we are poor because we do not know how to identify the minerals and their value.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty?

Respondent: In our church I personally initiated a system in order to emerge from poverty. Economy is one of the subjects we are studying at school. We have a subject of economics adapted to theology. In that subject we have been taught how to bring a church out of poverty. How can a pastor instigate a project of development?

First of all we need to take care of ourselves. First we thought of what is easy to do. We organized special services for special offerings. People were used to this under a different name. That offering was spent abusively. For example people could donate a lot of clothes to the church. Sometimes these were sold while people in the church who lack clothes were neglected. We have a committee in the church that takes care of orphans and widows. In addition we also have a treasury that we keep and we want it to grow, in order to take care of the poor in the church, widows and orphans. The church pays the schools fees for certain orphans in the church. Since we taught them how to assist the poor, people are responding and donating money to assist the poor in the church. We also have five sewing machines that have been donated to the church, to teach women how to sew. We have also some projects to buy land, all of these are part of our fight against poverty. Unfortunately we did not inherit any project from our predecessors. The teaching we are receiving is very helpful to help people break the cycle of poverty.

Interviewer: Does your church partner with NGOs in order to fight against poverty?

Respondent: It is a good question. We are still having some difficulties to connect with NGOs. I am still trying to get in touch with NGOs to build up relationships with them. The projects we have necessitate help from NGOs. We want to run development projects but we do not have the necessary financial resources.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: Yes. The great commission includes everything that we are doing to make disciples of Jesus. A disciple knows how to take responsibility. There is an idea of development and training. When we make disciples we need also to show them how to break out of poverty.

Interviewer: Do you believe that witchcraft exists?

Respondent: Yes, witchcraft does exist. Since I became a pastor, I have experienced different cases. I have even seen demonstration that witchcraft exists. We had a case of a lady that was a witch. We did pray for her, for her deliverance and suddenly she pushed her hand into her sexual parts and pulled out a piece of meat still bleeding, we burnt it. The question remained unanswered, did she walked with it? This is magic. It is a proof that witchcraft exists. But God is powerful.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: Does witchcraft make people poor and keep them that way? I would say yes, because witches always testify that this is so. I am giving you an example of a case we experienced. One day we prayed for a girl of about six years old. The parents brought her to us for prayer on the grounds that she was not in good spirits. When we were doing counselling with the girl when she testified that she took her dad's lack of getting money and brought it to witchcraft world. We asked her how she did this. She said I stole my dad's money and took it to the witches. We asked her what we could do to get that money back. She said it is difficult there is nothing she could do the money is already in the witchcraft world. Then we asked the parents to verify what their daughter was saying. The girl's father said I am a business man, while I am speaking my business is deteriorating and I do not understand why. Then we started to pray for her. As we were praying she started to scream saying let me go and fetch the money. We asked one of our intercessors and the girl to go to the house. When they entered the house the girl said the money is under the bed. They checked but they saw nothing. The girl herself crawled under the bed and pulled out the money 97000 Fc wrapped in her sister's cloth that was lost some time ago before she passed away. This is magic! That is why we agree that some poverty is caused by witchcraft. The girl testified that the dad's wealth was sacrificed to the witches. Ever since we prayed the business has started to grow again.

INTERVIEW WITH REV F

25 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Poverty is the state of being deprived; it might be in spiritual or material ways. But in the context we are in it is about material poverty. Many of our churches are living in poverty that means that there is a lack of perceptible means. Poverty is caused by many factors. Some Christians in the church worship and serve God, but do not have food at home at any time of the month. This does not mean that they are fasting but that they lack the means. Also the food they have is not of a good quality, but they have no choice but to eat it. The same is true about clothes. The cause of all this is poverty. It is very common in our church. We have big problems regarding poverty.

Interviewer: How does poverty affect your church?

Respondent: Poverty is affecting believers. First believers cannot properly serve God materially. For example the church might have a project; we need a certain amount of money, to achieve our goal every member in the church has to give a certain amount of money. But many members are willing to donate to the church but lack of means. This situation has a negative impact on that project. Secondly members do not have enough money to help one another. However members need to assist one another. This way poverty is preventing development.

Interviewer: The DRC is a potentially rich country-what do you think is the root cause of poverty in the country?

Respondent: This is a good question. Indeed our country is rich, but there is a big mistake. We have been told that white people came to Orientale Province long ago. They discovered that the people had gold but did not know its value. They took advantage of their ignorance to exchange gold for small things like T-shirts etc. That poverty is due to ignorance. If people are ignorant they will miss out on a lot of things. We also have good soil, the sub-soil is rich, but one big mistake is that people are ignorant. God told us to cultivate the soil, and this is a way to fight against poverty. Nowadays people think cultivation is for the lower class. People prefer to work for companies and receive a monthly salary. However somebody who cultivates can work for himself rather than depending on companies' salaries.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty? What kind of assistance do you give to the poor?

Respondent: There is a Chinese proverb that says if you give me fish you feed me for a day, but if you teach me to fish you feed me for a life time. In our churches we assist the needy such as widows; we organize special collection to assist them three times a year. And if we get clothes we give the clothes to them. But this is not enough; human's need might be bigger than the assistance we give. For that reason we also teach people how to break out of poverty. People must not expect help from someone or from the church; everyone must cultivate and sell the crops to solve his own problems.

Interviewer: What are the challenges your church is facing when trying to address the problem of poverty?

Respondent: The challenge we face is that we have a church most of the members of which belong to the lower classes. People who are supposed to help start up development projects; cannot because they have not got money. Thus our help toward to the poor is very limited. Very few people have jobs. But we organize special offering (clothes or money) every year as I said earlier to assist the needy.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: Yes. We always teach about the fight against poverty. People must not stand idle stretching out hands waiting for help from the church. They can do something. There was a lady from our church that asked for money to start up a small business to cook doughnuts for sale. We gave her some money, the beginning was very difficult. We always teach and insist

to show people the importance of working. Poverty cannot be eradicated without working. The church is teaching; the wise are implementing the teaching.

Interviewer: Does your church partner with NGOs to fight against poverty?

Respondent: It is a good thought. We tried to find NGOs and ask for help, but we have not succeeded. There was a NGO that came to help. The NGO gave money to people to start up small businesses, many people failed. We cannot find a NGO to help us. If there is a NGO that helps us it will be easier to start-up businesses. It is difficult to save up enough money to start a business. But if there is a NGO that is willing to help us it will be good.

Interviewer: Do you believe that witchcraft exists?

Respondent: Thank you. Witchcraft exists. In the Bible witchcraft is condemned. Other countries practise witchcraft. Witchcraft is an example of doing extra bad things, making people suffer. Witchcraft is capable of doing a lot of things. Amongst the unbelievers witchcraft exists. If we look into the past when the white people came to our land, we see that the founder of the CEM, William Burton, found it difficult to believe in witchcraft, he was a sociologist. He studied people's behaviour. He took people's fetishes to the national museum. He told them that the fetish was worth nothing; it is only a small tree they put inside something. Witchcraft exists, it is not natural, and it is something that Satan uses. If it exists we Christians must be above witchcraft. Unfortunately today many Christians in churches fear witchcraft as if it was above the power of the Holy Spirit. If we do not teach properly many people become discouraged and leave the church. Witchcraft exists but we Christians have the power to destroy that witchcraft so people may live peacefully. Witchcraft exists but it is not above Jesus, or the Holy Spirit.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: It is true that witchcraft is making people poor and keeping them poor, because of fear. Superstition is prevailing to such an extent that people refrain from cultivating big fields for fear of being bewitched. Witchcraft is being overemphasised in the church, we forbade such a habit. This is due to a certain category of people, our brothers and sisters that are sowing fear in the lives of Christians, they are called balombi (prophets). When they pray for people they overemphasise witchcraft as the cause of misfortunes. By doing this they are destroying the church. The solution to this problem is that people must be taught to annihilate fear and fight against poverty in order to make progress in life.

INTERVIEW WITH REV G

25 APRIL 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Poverty has two phases; there is poverty and the spirit of poverty. Poverty is lack, when someone lacks money, food, a job, clothes, or a house, he might lack them today but have them tomorrow. Now the spirit of poverty operates in the spiritual realm, it is a spirit. There are demons that are maintaining people in a situation of lack. The person may get money but he is not going to do anything with it, he may get a job but he will spoil it. He may get some

furniture for the house and he will sell it. You see that the person he is constantly in a situation of lack; this is what we call the spirit of poverty that is accompanying someone in life.

Interviewer: How does poverty affect your church?

Respondent: In our area, Taba Congo, poverty is not something that started in the church we planted, but the church found it. Taba Congo is a place where when someone fails in life, before he decides to go to his village he will come to this area. It is a place where people find themselves in the same situation of lack. This has gone on for some years. We bless God, with the presence of the church the teaching and prayer, people start coming out of the situation of poverty.

Interviewer: The DRC is a potentially rich country, what do you think is the root cause of poverty in the country?

Respondent: The first cause I would say is the spiritual aspect, there are some demons that are preventing people from making progress in life. The second cause is laziness. The Bible says: he who does not work must not eat either. If someone wants to eat he must work. If someone does not do anything he will remain poor. The church has the burden to teach about the kingdom of God, also to teach people so they may work and have a spirit of creativity, this will help them to break the cycle of poverty. Our country is rich, this is true. But this does not mean that minerals will come out from the ground and enter the houses by themselves because we are Congolese, it necessitates work. If someone works he will come out of poverty. There are people that entertain themselves, playing games, going to cinema, chatting on the streets corners all day long, it is difficult for such people to emerge from poverty although the country is rich.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty? What kind of assistance do you give to the poor?

Respondent: Our church is involved in fighting poverty. We do not have sponsors that can help us, even for buying plastic chairs for the church we depend on the contributions of the church members. Now if the pastor of the church cannot fight against poverty that means the church will remain in the same situation and nothing will be done. We fight poverty by teaching the word of God, because God himself is a hardworking. God worked for six days and he rested the seventh day. Jesus said; my father is acting I am also acting. Although God gave Adam the Garden of Eden, God also gave him a field to cultivate. We are teaching people how to break out of poverty.

As to difficulties, when we teach some people understand but others do not. We tell people that we cannot break out of poverty just by reading the Bible from morning to evening. The Bible says that, there is a time for everything; there is a time to read, a time to come to church and a time to work to earn something. The difficulty we have is when people do not listen to the teaching, it means that person will remain in the same situation and there will be no change. That is the difficulty we face as we fight against poverty.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: We cannot dissociate fighting against poverty from the great commission, because when Jesus himself was teaching about the kingdom of God he took bread and fish

and multiplied them. The gospel does not say that if someone is poor he will remain poor, not at all. His situation must change. Remember Peter one day asked Jesus the question saying; we have left everything now what are we going to gain? Jesus answered him that there is no one who has left everything for the sake of the kingdom of God that will fail to receive a hundred fold with tribulation here on earth and in the age to come, eternal life. I remember somewhere Jesus asking Peter; what do you lack? He answered: I do not lack anything. That means the fight against poverty is part of the gospel we are teaching, because the Bible does not forbid us.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering with NGOs?

Respondent: It is not a bad thing to partner with NGOs; they are channels if there is a door that is open. What we do not like is when those NGOs are sponsored by homosexuals, they send money and then afterwards the devil will start claiming that money. But when God opens a door, there are Christians of good heart who help churches and take people out of poverty. If we have such opportunities we cannot refuse, because God acts sometimes one way and sometimes the other.

Interviewer: Do you believe that witchcraft exists? Do you believe that witchcraft can make people poor and keep them poor?

Respondent: It is true that witchcraft exists, there is also what we call family bondage, hereditary bondage also exists, someone is born into a certain family and into a certain situation, and there are some established laws, certain limitations, then someone who comes from that bloodline is afflicted throughout his life. These things are very common in our midst. Pastor Bondo and I here in Taba Congo know those things very well, we are at the headquarters, we experience those things. Someone is poor because of where he comes from. This is what we are teaching, we are praying for deliverance, breaking all bondages so that people may be free, and make progress. You can see bondages and witchcraft can blind the intelligence of someone, he cannot think properly, he is responsible for his wife and children but he cannot think properly about what he can do tomorrow, he is absent minded. Thus the witches confuse the intelligence of some in this way, things that we experience frequently in the work of the Lord. Yes witchcraft exists; yes the poverty of some people is linked to witchcraft.

INTERVIEW REV H

25 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Poor are people who are in a situation of suffering. They are people who are unable to live properly, to get food, to feed their children and to meet their basic needs.

Interviewer: How does poverty affect your church?

Respondent: Poverty prevents the church from making progress materially. Many members in our church are poor. Why? Because when someone is going through hard times he comes to church hoping to find help. That is why many people in the church are poor. People come to church with their problems instead of bringing their assets so the church can move forward.

They bring their problems to church to be solved. That is why the church finds itself in a difficult situation and cannot make progress.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: The first cause is our leaders. The country is extremely rich, but people are suffering as if the country is poor. Leaders have mismanaged the country and brought it to where it is today. The church that should have stood up and objected, is following in the steps of our leaders. The church is behind the leaders in order to benefit from them. That is the big blockage which is preventing people from breaking the cycle of poverty.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty? What kind of assistance do you give to the poor?

Respondent: In our church there are people who are suffering. The first thing we envisaged is changing the mentality of people, although a person in a difficult situation, he can take responsibility by thinking and trying to find something to do. This is the first thing we can do. As our church is still new, we have development projects, and we want to give people the idea that the situation of suffering is real to everyone. Everyone where he is must make an effort to develop himself first of all. That is what we are teaching them. Previously people were interested in buying plots to build houses but only in the town. That is the reason why many people remained tenants for a long time. Then I told people, wherever you find a plot buy even if it is in the bush. People got the message and started to buy plots wherever they could find. Now the percentage of tenants in our congregation is very low. Now people are free. People who were tenants are now free, those who did not have houses now have houses. In our church some people are tenants because their houses are far from the church and they prefer to stay near the church. It is a way of taking them out of poverty. Some people were despised for renting houses and some were evicted without giving them notice to find alternative accommodation. We teach people to work. Even if we pray, there must be time to work, God blesses the work of our hands. We know that in our country there are not many jobs, the economy is not doing well. That is how we are trying to take people out of poverty.

Interviewer: What are the challenges your church faces while trying to address the problem of poverty?

Respondent: The first difficulty is people's mind-sets. People expect to find jobs in companies; they cannot create something for themselves. We tell people to start up a business. This does not necessitate big capital. They may start with a bit of money; God will help them until they find more capital.

Interviewer: What kind of assistance do you give to the poor?

Respondent: We provide occasional assistance particularly to widows and orphans. We do not do this regularly because we do not have funds to do so. We organize special offerings for them such as money and clothes and then we distribute these to them. Some of the needy might find it difficult to pay their rent, or to pay hospital bills or buy medication prescribed by a doctor, we always assist such people if there is money in the church.

Interviewer: Do you believe that fighting against poverty is part of the great commission?

Respondent: Yes. Because when the gospel is preached to someone, this is done to develop him spiritually. It is not good when someone is growing spiritually but materially he remains poor. This will create incompatibility that can even block his spiritual progress. That is why when we push them to grow spiritually, the material side should grow as well.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when trying to partner with NGOs?

Respondent: Until now we have not found NGOs that we associate with. We tried to do so but the leaders of those NGOs seemed to be crooked. Thus we left them. We have been trying to find a way to connect with NGOs. There is someone that came to suggest NGOs, but he left and did not come back. There is no NGOs that we associate with. We want to associate with NGOs but we do not know where to start.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: Matters concerning witchcraft are very difficult to understand, because it is like fiction people talk about and we cannot verify the facts. I always wonder if witchcraft can bring poverty. Is witchcraft only in Africa or the Congo? Is there witchcraft overseas? If yes, why are they developed but us we are not? It is true that people talk about witchcraft, for example people might say this house is suffering because one of them is a witch. But personally I do not have that conviction, because Europe is developed despite the presence of witches on its soil, why does witchcraft result in poverty only here? Therefore it must be a mental problem, our intelligence is blocked, and then we blame witchcraft for making people poor. If we look at the church is it true witchcraft exists, but we do not think that it has the power to prevent men from developing. Because the God in whom we believe is more powerful than witchcraft. We do not believe that witchcraft can cause someone to be poor, unless the person is outside the church.

INTERVIEW REV I

25 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: Biblically speaking poverty can be considered in three ways. According to me poverty is lack. Someone who does not have anything, is poor. According to Proverbs, the poor are often despised. This shows that there are different levels of poverty. Someone who has a motor bike might despise the one who has a simple bike. The one who has a bike despises the one who is on foot. He who has a needle despises the one who has none. Therefore we can say that poverty is lack without going into details. Even if somebody is rich enough to have everything, the time might come when he does not even have a tin of tomatoes. He will go and ask his neighbour for one then he is poor. In brief poverty is lack.

Interviewer: How does poverty affect your church?

Respondent: Poverty is preventing even spiritual growth. Someone might be growing spiritually but if he is in want even his growth is stopped because of poverty. When the Lord helps everyone to be self-sufficient you will see people moving forward. There will be no

difficulty, you will see that the one with a job is making progress, but when poverty prevails in the church you will see that even our spiritual growth is stopped.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: This is a good question. God gave people ideas about how they can make progress. The problem is that the idea of development gives black people a lot of trouble. Everyone wants to go and work for a company and receive a monthly salary; however that person might be skilled in cultivating and producing food. Since he will be waiting for the white job which he cannot find, that person will be poor.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty? What kind of assistance do you give to the poor?

Respondent: Yes, we are fighting against poverty. The first thing is that we ourselves cannot do anything, we are praying to God who has the key to open doors. We are urging people to make an effort to find small jobs and work, so they can get a bit of money to supply their needs, because you cannot ask God while waiting for the money to fall from heaven. You pray to God, then you work, thus there will be progress.

Interviewer: What are the challenges your church is facing while trying to address the problem of poverty?

Respondent: We experience many difficulties in our effort to fight against poverty. In some cases we try to help people by finding work for them. Some of them get upset and sometimes they leave the church. People understand our message differently however God will help everyone that dedicates himself to work. Others although we say let us make effort to fight against poverty; show pride, particularly those who have a bit of money. If we schedule prayer in favour of the poor, they will not show up because they have money. Thirdly, if we push people to start up a development project, some accept, others see it as a way for the pastors to make money at the expense of the congregation, and others also consider the project as their personal business and manipulate things in their favour, even some elders. These are the difficulties we encounter in our work.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when trying to partner with NGOs?

Respondent: We would like to get in touch with NGOs, but we do not know where to start. We are making an effort to make bricks, run small businesses, and look for small jobs, but we have not found a way of getting in touch with NGOs. If we find a way, we will be very glad.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: Many people have got that belief. But we true Christians know that God has the power in his hands. No one can block what God has prepared for us. There is a saying that goes: help yourself and heaven will help you. God is there to help everyone that works hard. Some people are just lazy and say that it is my grandmother that blocked me or it is my aunt. We do not agree with this. We believe God has power. God will give to those who want.

INTERVIEW WITH REV J

26 April 2013

Interviewer: What comes to mind when you mention poverty?

Respondent: When we speak about poverty it is the lack of things, lacking the means to live, lack of work, lacking the means to show that someone is making progress. A poor man is someone that cannot apply his thoughts. He might have good intentions but he does not know where to start, such a person he is poor. He might be intelligent but he cannot do anything because of poverty, that poverty is lack of money, lack of employment, everything that involves human life.

Interviewer: How does poverty affect your church?

Respondent: First of all many of the members in our church do not have jobs. Secondly very few people are involved in business. Thirdly, in 30^{ème} CPCO, it is not possible to organize people for entrepreneurship to improve the lives of people. Poverty is so deep, because there are no jobs; there are no people who come with good ideas to help people leave the social class they find themselves in.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: This is a very relevant question so to speak. First of all it is how the country is being managed, secondly church leaders, how the church assists the needy. We should choose leaders who have good hearts to care about those who are below them. I apologize I am not doing politics, I just want to give an example; a few years ago we had a leader who unfortunately passed away, he taught us how to differentiate social classes. What pleased us is what he said about lifting up those who were in the lower class. Unfortunately when he passed away those who took over left poor people in the same lower social class. If you look at how politicians or companies work, you will see that there are different classes. That is to say if politicians want to hire people they will select children of politicians and give them jobs. It is difficult for those who are completing their studies now to get jobs in politics unless they have one of their relatives in politics. How can the country develop that way? How can other people be lifted up?

Another example is that if I am a businessman I will help only my children and give them jobs. If so and so own companies you will see that their children also own companies. They do not have time to help other people. In addition teachers will also help their children to become teachers. I notice that members of the same family work in the same company. If the parents do not work, the children will not work either and will remain poor. The country is rich, but minerals are being exploited badly. Yesterday there was a case in court where a group of white people were had been employing some Congolese people as casual for seven years. How can the church make progress in such circumstances?

It is difficult to run a project because people do not have decent jobs. Things are not working as they should. That is why poverty is still persists despite the fact that the country is rich. It is also difficult to approach thinkers in the government to make their modest contribution to development. They will rather help so and so because their fathers used to be in the government. We also have a big difficulty, yes we pray for leaders as the Bible recommends, but every time the church is forgotten by the state. They give us the task of praying for them but there is no

assistance for pastors or Christians. There is no assistance for other people who can make their contribution to the building of the nation with their ideas.

Another thing, the church is spiritual in that we see the word of truth and the Holy Spirit. Those who are leading the country are in the dark with their occult actions. This creates conflict. All this adds suffering to the lives of people, how? For example we have many believers in our church who went out to look for jobs in some companies owned by Satanists. When they see (because Satan can identify Christians) Christians hired, they do not pay them, or they sometimes pay them irregularly. Many worked for a year without being paid, others for two years or they pay them little by little, not the full amount. Other brick layers again might build a big house for someone but they do not get paid. This is because of spiritual warfare that is prevailing in this country. This is what I know about how the church is suffering.

Interviewer: Is your church currently involved in eradicating poverty? If yes, what is your church currently doing to address poverty?

Respondent: We fight against poverty in the church as follows: We summon some members in the church, we set up a project, after that we assess it if it is going to work. We also have a school and we hire some of the members of our church to teach in that school. Our plan is to get a land or farm and put some people there to cultivate. With regard to the ladies we think of getting maybe two or three sewing machines to teach them how to sew, other ladies may be taught to knit. These are the planned projects but we are still having difficulties implementing them. For example in the church where I am the pastor we are still building therefore we have not been able to implement all these projects. We have projects in mind with which we intend to fight against poverty by creating small jobs such as farming, breeding hens, carpentry and doing small things, but we have not got the resources, and these are still future projects. This is how we think we can eradicate poverty. I always tell people in my church we have not reached development yet. We need to raise money to implement these projects because we do not have sponsors.

Interviewer: Besides finances what other difficulties do you face in the fight against poverty?

Respondent: Another difficulty we have besides finances may be moral. I talked with some church leaders and authorities to explain to them how people are living. I have been introduced to a certain NGO; we will have a meeting tomorrow in order to initiate a fight against poverty. They gave me application forms for vulnerable children, orphans and children whose parents are suffering. We can help other parents to find jobs. In the same vein we have been talking to authorities concerning jobs without mentioning finances. Regarding spiritual affairs I always teach members in my church. After teaching them I ask them to pray to God for help, what human beings cannot do God will do, If we do not pray, God cannot do anything He will think we are self-sufficient. If we tell Him our problems He will do what human beings cannot do which will help the church to move forward. Chatting and talking to people it is another way of fighting against poverty.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Yes, it is part of fighting against poverty. To proclaim Jesus is to proclaim him in every aspect. The first thing is to seek the kingdom of God, the second thing concerns human kinds' life on earth. We must teach people how to avoid poverty. I remember when missionaries

came they taught about Jesus. Even though they had some shortcomings, some shortcomings they taught human to work for himself in order to avoid poverty. Missionaries taught people to breed hens; I saw this when I was a child, they gave us a booklet written in the Luba language, showing us how to breed hens, to work etc. At that time if missionaries teach you the word of God they also give that booklet. As a result I saw people in our village digging pits to breed fish. Thus missionaries came with the good news of the gospel, but they also taught us to fight against poverty. Missionaries also taught people to plant fruit trees, guavas, avocados, oranges, lemon, mangoes etc. If you go into our village you will find oranges, mangoes etc. but people do not know what to do with them. Thus when we go out for evangelism we must be ready to help human beings fight poverty.

Interviewer: What kind of assistance does your church give to the poor?

Respondent: I have just told you that I went to get in touch with a certain NGO for help because we are still at the beginning and busy building our church. It is difficult to do everything at the same time. That NGO agreed, they gave me forms, they asked me to identify orphans and vulnerable children and the physical handicapped. I will complete the form today because tomorrow we will have a meeting with that NGO, this is the first way of rendering assistance. The second method is that we have a money box. We take offerings to assist people to start up small businesses. We are moving slowly because we are building our church. .

Interviewer: Do you believe that witchcraft can make and maintain people in poverty?

Respondent: Poverty is widespread not only in my church but in this nation. I told you at the beginning that some poverty is due to our leaders, another source of poverty is the fact that light and darkness do not cohabit. There are people that do not want to pay salaries. There are also witches that bind the lives of people. Witchcraft exists and can bind people, can even bind me, although I am a pastor if I do not pay attention, anyone can be bound by witchcraft. Witchcraft exists, those who doubt the existence of witchcraft, may be people who work in court because the law does not recognise witchcraft, but in their minds they believe witchcraft exists. That is the big fight we Christians have, witches bind people in different ways. There are many examples even in the church. Recently we prayed for someone who was bound. He had been working and suddenly he lost his job for no reason and he could not get pay his final liquidation account. When we prayed the Lord revealed to us that the person was bound somewhere. But for wisdom we thought it wise not to tell him that that so and so had bound him, we just prayed for him for God to help him. Examples are many. You will find many people in the church in the same situation. Their lives are bound. Some whole families suffer. We have many examples I have just mentioned a few.

We need to pray against witchcraft, it makes the country suffer. If the country suffers, the church also suffers. Witches do not only make people suffer, they also kill, they make someone poor and they kill him, they bring diseases, they cause divorce, they cause dissension in the families etc. If you are not enlightened by the Holy Spirit in the church you will suffer a lot. Witchcraft exists. We celebrated a wedding in church. After two days the wife told her husband to prove that you love me insult your parents. That lady was a witch. I am giving you this example as we are talking about witchcraft. Why? She wanted to trap her husband by the words and bound him. The husband said; how can I insult my parents who brought me up and who helped me to marry you, and then a fight broke out and it ended in divorce. The husband

discovered later that the wife was involved in witchcraft. He had a dream in which he saw that his wife was becoming a giant man who was biting him. There was a divorce because of witchcraft.

INTERVIEW WITH REV K

26 April 2013

Interviewer: How do you understand poverty?

Respondent: On my part I understand that a poor person is someone who does not have something to help someone else with. A poor person cannot think about someone else, he thinks first about himself. If he had something then he could think about someone else.

Interviewer: How does poverty affect your church?

Respondent: Our congregation is still new; it is more or less three years now since we started up the church. It is tough, the area where we are and the culture of the people of the area mean that the pastor has much responsibility and must consider the weaknesses of the people. For example we were asked to contribute some money for the Pentecostal meeting that had to take place in our section on 12 May 2013. If you ask people in the church to make special contributions, they go away, no one will show up. People were saying; we do not have food in our homes and on top of that, the church asks us for money. The pastor had to cover all those expenses alone. People are complicated. We have the poor in the church. We need to buy a plot where we can build a church, we have nothing. We are still conducting services in tents. We cannot get financial assistance from our section because they say they also do not have anything. At the station there is no money.

Interviewer: As the congregation is still new, does it partner with NGOs to fight against poverty?

Respondent: If we find NGOs we will cooperate with them.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: I do not understand the question.

Interviewer: What is the role of the church in poverty eradication?

Respondent: Where we are we are making an effort to cultivate in order to eradicate poverty. But the soil is poor. We need fertilizer to enrich the soil, which we do not have. This makes the harvest poor.

Interviewer: Do you believe that witchcraft can make people poor and keep people poor?

Respondent: Witches are below those who have Jesus Christ. Witches cannot be above Jesus Christ. I cannot yield my life into the hand of a witch. I do not believe that a witch can bind my life unless Jesus allows him to. This is a brief response.

INTERVIEW REV L

26 April 2013

Interviewer: What comes to mind when you mention poverty? How do you understand poverty?

Respondent: Poverty is a very large concept, let us begin with the mental aspects and then finish with the material aspects. On the mental side poverty is a problem of intelligence, a problem of mentality, a problem of conception. On the spiritual side even if someone conceives the problem of poverty very well, there might be a certain demonic bondage that causes someone to fail despite the effort he is making to progress in life, he is stopped by a dark power that cannot be seen with our eyes. On material side poverty is to live below the minimum required. In brief that is how we can conceive poverty.

Interviewer: How does poverty affect your church?

Respondent: The church is the body of Christ, but it is constituted with members of the body, to the image of the human body. That is how we understand it. For the church to make progress in general every member must find his role in that process. I think this is the fifth year after we planted this church. At the beginning when we started this church in a new area people who responded were materially poor. Although they had the intention to go out and look for work they could not find work. We understood that there was a dark power that was attacking people. Then at that time it was difficult, even the construction of the church was difficult. We noticed that the level of contributions was very low, evidently there are many other factors. It does not mean that if someone is rich he is going to offer a lot. But we noticed that there were certain indices of poverty. People were hungry, that is to say they did not have enough food, people were malnourished, and people could not find jobs. When we started the church we took into consideration all these aspects and we started to pray. When I was almost sure that we had prayed enough and the dark power was being broken I started to teach about the intelligence of God, of human and the intelligence of the world. I showed how someone could fail in his search for his wellbeing for lack of intelligence or the use of his intelligence. People understood the message and asked for sanctification, they started using their intelligence and it went well for them. Now people have started to find jobs, find money and eat well. There are not as many diseases as before. I am not saying that we have eradicated poverty but we are advancing toward a state of minimum wellbeing, a state that we can classify as absence of poverty.

Interviewer: What are the challenges your church is facing when trying to address the problem of poverty?

Respondent: We have encountered difficulties. You know development is a problem of mentality. We need to fight at the level of mentality. When we read the Bible we find that it says that pagans have darkened intelligence. When we speak about intelligence it is not necessary the adaptability to a new situation, there is the intelligence that Jesus brought us in order to know God. This approach has two sides, there is spiritual side and mental side and there is a difference between the two. On the spiritual side we need to fight with spiritual weapons, the mental level necessitates the teaching that people receive. This will lead to people changing their behaviour. As a proof after I taught that, some ladies stood up and initiated an entrepreneurship. They looked for dry cassava and cooked on charcoal with peanuts. They sold their produce. g. There are women who testify that they could make up to 8000 Fc to 10000 Fc

or \$8 to \$ 10 per day. I saw that the teaching I gave started to produce fruits. As I said it is the problem of mentality it is a hard work it does not happen overnight. I remember attacking poverty on every side; business, any jobs, agriculture, and then I encountered difficulties. I went to look for land to hire for the church and hired 500/100 metres. When I invited people to come and cultivate I did not see any one. My intention was to cultivate vegetables such as potatoes; the money we would get would help us buy a portion of land for each and every one along the river, because if vegetable gardening is well done, it pays. But there is a lot of hesitation that has many causes starting with spiritual factors that cannot be excluded and then mental factors and material factors.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Yes, there is an aspect. Jesus said give and it will be given to you. If someone receives, he receives sufficiently, I think progressively the degree of poverty is in the process of being reduced. That mission is divided into many aspects of which the principal is to make disciples, that is to say people who believe in Jesus for the salvation of their souls. When there is salvation of their souls you must seek the kingdom of God, then the rest will be added. I think this must be in every domain of life, health as John told Gaius, I wish you to prosper in every ways as your soul prospers. You understand that the soul must first prosper and be saved. There is a process when we learn the Word of God. We discovered that God does not only deal with the soul, he deals with the body and human's material needs, God deals with the whole life of men in every detail.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: Of course. Because poverty comes from many factors. One of the factors not to be neglected is witchcraft. In our land we speak about witchcraft, the concept witchcraft is not African, it is an English concept. Now the impact of witchcraft in Europe is different from that in Africa, taking into account the level of education, perception, the area, the culture etc. In Europe we hear about Satanism. As I understand it, in the army of Satan there is a part called invisible company, there are angels who have fallen, demons etc. There is also a visible part, like Satanists, witchdoctors, diviners and witches. In the spiritual warfare I noticed that witches were amongst those who cast misfortune or curses. Spiritually it means sending demons, demonizing people, sending demons to people. When a demon enters someone, his preferred place is the human body; he starts to work by creating limitations in human life. One of the limitations demons create besides death, is poverty, causing business to fail etc. Even if the business was flourishing when someone is demonized the business may fall. Thus witchcraft is a factor not to be neglected, even if it is not the main factor that causes poverty in most people's lives.

Interviewer: Why do Europeans who are Satanists prosper and not Africans?

Respondent: I said Satanism is one of the branches of witchcraft, I explained it. To be a Satanist is not synonym of not prospering. There is a prosperity that comes from God. If all the factors were equal, all those who believe in Jesus would prosper. Because if we have attained a certain level of prosperity it will continue because the Bible says if the Lord blesses He does not accompany that blessing with sorrow. But when a Satanist prospers, first of all the blessing he obtains is from God, because God is good. God gives time to people to get to know Him and be saved; this is grace. On the other hand implementing condemnation of Satan will be the end of everything. God has left time between judgement and condemnation and the execution

of the devil. The time in the in between time is grace for those who do not yet know God, they benefit from the grace to prolong the days of their lives. But they do not realize it. On the contrary Satanists obtain a big part of their prosperity from the Devil. It is a double-edged knife, it is a poisoned gift. They prosper from the prosperity that comes from the devil. There is a difference between Satanists and witches. Satanists are direct servants of the devil that participate in occult meetings etc., witches do not go there. In our country the concept poverty, and mentality that aggravates everything, we think everything is summarized into poverty. Poverty is just a factor not to be neglected. Do not be deceived, in Europe there is also a level of poverty. There is poverty in every nation but it is relative according to the perception and mentality.

INTERVIEW WITH REV M

27 April 2013

Interviewer: What comes to mind when you mention poverty? How do you understand poverty?

Respondent: The problem of poverty has many aspects. Poverty could be the lack of money, not being able to make a living. Poverty prevents someone from being self-sufficient. When we say that churches are poor, we mean that the members of the churches are poor, but the situation of the country does not allow people to live well. Poverty is causing churches to step back; churches are not making good progress. If there is peace in the country, everything will go well, people will be working and the church will also be making progress. For example on the 21st of March 2013 a group of Mai Mai militia made their entrance into the city of Lubumbashi coming supposedly from Mpweto to submit their memorandum to MONUC (United Nations Mission in Congo). The named memorandum was about reclaiming the independence of Katanga Province. Their entrance into the city panicked the population and suddenly there was a shortage of food, the price of maize flour the basic food tripled, the price of a bucket of maize flour jumped from 700 Fc to 2800 Fc or 3000Fc in just one day. When things become bad like that people do not show up in church. People are more preoccupied with livelihood activities, what our children will eat, how we are going to cope with life? All these are difficulties caused by poverty. If the country is doing fine, people are in peace, there will not be many people crying. That is why you see many churches regressing, service attendance drops. Someone might say I have got many children. How am I going to pay the study fees for my kids? The level of faith also is dropping. It is in that way that churches are being impoverished.

Interviewer: How does your church fight poverty? What are the strategies put in place?

Respondent: We have some ideas we have talked about. The churches that we have are located in remote areas (poor areas); despite all this we know that they are churches. As God wanted those churches to be planted in those areas, God's hand is upon those churches. We were thinking about cultivating a field for the church, if we cultivate, we will get some money which will help the church, the pastor and elders. Then we thought about breeding animals. We talked about it. There are some elders and deacons are already doing it at their homes. We asked them to start first and see how it goes. If they encounter some difficulties they will tell us and we will learn from them, afterwards we will involve the whole church. There are about four elders

who have already started. According to the report we received there are some advantages despite certain difficulties they encounter. That is what we are doing. .

Interviewer: What are the challenges your church is facing while attempting to address the problem of poverty?

Respondent: The difficulty we have is the lack of money. In this country if you do not have money you cannot do anything. Despite the difficulties, the system that we have in the station of Lubumbashi, is a good system. It has been adopted by other churches; it is the collection of special offerings. This helps us to raise money to instigate some development projects.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you encounter when attempting to partner with NGOs?

Respondent: There is one NGO that wanted to assist women. We were asked to send 10 women. Those 10 women went and held a meeting with the NGO in a church of God. They elected a committee but nothing further has taken place. We do not know how it is going to work, how those projects they set up will be sponsored. But the committee is set up already. They said it will be the task of the committee to see the needs of the church and ways in which those churches can be helped.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Yes. When Jesus was teaching, there was a time He asked Peter to give food to people. Peter consulted with his colleagues and said; even if we buy food it will not be enough, these people are numerous. He understood that they received the word of God. From the spiritual side they were happy, but in the flesh, they were tired and they needed to eat. When you see that life is good, churches also will be good. People who come to worship may see that the work of God is not moving well, something is lacking and if they have the means they will help and the problem is solved. Jesus gave the disciples the mission of going and making disciples of all nations, thus churches are teaching about salvation. But churches must also teach people how they can make a living and how they can make progress in life. There is spiritual blessing and there is material blessing. The material blessing is necessary in this life, because if it was not necessary Jesus would not have said; give food to these people. The church must give up saying we only teach the word of God. Sometimes these two things must work together. There is spiritual and material blessing. Some churches have forgotten spiritual blessings, they like only material blessings. This is against the will of God. Others are limited to spiritual blessing only, but they overlook material blessing. It is not like that Spiritual life and material life must be complementary. For example some preachers today are emphasizing miracles, yes we do not refuse miracles. Jesus Himself is a champion with regard to miracles. But we need to utilise them as Jesus recommended. In Christian life we pray that God may bless us spiritually and materially, because God's work without material blessing will not work. This one will say; I am hungry I cannot go out for evangelization. The other one will also say; I do not have shoes I cannot go out to win souls. This is blocking the work of God.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: Normally witchcraft as such is something that is distracting us, we cannot reject it. Even in our churches there are people who are blocking the work of God. Such a person is a witch because he does not want progress. Even in our churches if someone is really dedicated

to the work of God; critics will rise to discourage him. Oh he does this to show off so that the pastor to see him and so on. If a person's faith is weak, his faith will fade when he hears such nonsense. A person that discourages other people, is a witch. Witchcraft is not only making fetishes or killing someone, it is also preventing people from making progress. I remember a song that reflects what Habakkuk said namely Lord awaken your work. Singer of Kiluba said: Awaken your work in me and in other people. If you awake only in me not in others, you have done nothing, because those whose work are not awakened they will kill me, and my faith will fade. If our works are awakened at the same time, the work of God will move forward. Those who prevent the work of God from moving forward are witches; witchcraft is not only killing someone. Some people come to church with hatred in their hearts, they say that others do not deserve their positions, but they themselves do. However if they are given that position, they do not do anything. Such a person is a witch because he does not want the work of God to move forward.

INTERVIEW WITH REV N

27 April 2013

Interviewer: How do you understand poverty?

Respondent: When someone is poor he does not have the means to establish himself. That is to say he does not have the means to live well like any other person. He cannot find someone to help him to reach the minimum level for survival. We can say it is lack of love. He might have relatives that have money but they do not help him and say: "Leave him that is how he is". That is what is causing people to continue living in poverty. For example if someone was poor and God suddenly blessed him, the means he has now will impress people who started before him, and they will say that they never thought that he would be like that. Why? It is because we people do not know that when you help someone he might be on the same level as you and when you are in trouble he might also help you. People do not think that way in our country. White people instructed us about a lot of things when we were kids at school, they knew how to work with love. A white person cannot come here without the means; if his fellow brothers see him like that they will help him. You will see someone who is miserable for a short period of time, then he settles. We Congolese people fail to do so; in brief it is lack of love. Our country is rich. A few years ago a Canadian pastor came to Viens et Vois church, he said: I always hear about the fame of the land of Congo, but I never thought I would find people walking on foot, I thought I would find everyone with a car, everyone well-off. I was praying to God to give me an opportunity to visit the Congo. By the grace of God I am in the Congo but I am surprised to see that many people are on foot. I pray to God: What is wrong in this country? I see all the trees are a blessing, there are mango trees, avocado trees, and all this it is a blessing from God. I see the wind here is good and clean. Also the subsoil is extremely rich; there is gold, cassiterite, uranium etc. Why are people miserable while the country is rich? God told me that amongst the Ten Commandments they broke an important one, because of that that they are miserable, the commandment love. They do not know love one another, however God is love. If there is love in men how can God manifest it? As long as love does not prevail in this nation you will end up having a life. Your life miserable. I did appreciate the Canadian, he touched an important point. That is why I always say day and night we are still at the beginning; I am not despising the church, we are still at 30%. We have not reached the point where we can please God, Lack of love brings hatred, people ask why other people are prospering, and this causes people to use fetishes and to kill one another.

Interviewer: How does poverty affect your church?

Respondent: I am praying to God for favour. I am taking over from a pastor that has been transferred somewhere by his company. The former pastor left while the church was still at the beginning, it is a big challenge for the church to take shape and later on to put in place strategies to reduce poverty. This is what I am trying to do. .

Interviewer: What are the challenges your church is facing in its attempt to address the problem of poverty?

Respondent: It is said that the shepherd will drink the milk that comes from the sheep. I am scared to take a special offering for the pastor. I do not want to touch the small money box we have to avoid murmurs from members and elders. God is my witness I never touch that money, even the transport money I always use my own money. If I do not have transport money I go on foot. Thank God, He is alive He always helps me with transport money. Sometimes I receive assistance from members not from this church, maybe with \$10. We cannot go on this way. . We need to find a way to create a lucrative activity that can help us, maybe cultivating a field.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when you partner with NGOs?

Respondent: There are many difficulties. I told you that we are still building our church. The church building is on the plot of a member of the church who is the husband of a women leader. They told us to build the church there temporarily until we get our own plot. Later on, I do not know why, they told us to leave; so we moved the church from there. The president of women said: "Since you have not found a plot for the church you can continue to build here". The husband said: "The church you build here, do not think you will build it for good. Know that you are building temporarily. If God helps you to get your own plot you must leave and build on your own plot". Even as we are talking we do not know when he is going to chase us away. At present his wife is in Angola for five now months to visit her mom that was sick. If her husband changes his mind he can chase us away at any time since his wife who gave us the plot, is not around. Where are we going to go? Plots are very expensive up to\$ 5000. We are crying out to God to get our own plot to build the church and move the work of God forward. If there is a NGO for example that is willing to help us, it will be good.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Let us remember we had the missionary Jean Monot who left. He is now in Switzerland, he was born here. He said the Lord told him to go back home because in Switzerland there are many pagans. He said there was a rich man that gave him a church where he can work and heal people who are living nearby. The church must not always live in poverty. The church must live in a balance. Someone who believes must prosper spiritually and materially as well. David prayed to God saying: "Give me Lord neither riches nor poverty". Everything must be equal. You might be poor and if you fail to persevere, you do not have food in your house. For example if I do not have food in the house but I go to preach, is that not a sin?

God must help us on both sides, materially and most importantly spiritually. Therefore before you go out to preach, you must make sure that there is food in the house. On their side children will pray for you if their hunger is satisfied, they cannot do so when they are hungry.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: I cannot answer you quickly. I hesitate a bit, because I do not believe in witchcraft. It is only recently that I have come to believe that witchcraft exists. I cannot fear a witch, because Jesus set me free from worldly desires. If Jesus did so to me, it is now my duty to open the Bible and tell those who are still living according to the pattern of this world to come out of that life and live a real life according to the will of God. Not a long time ago I buried my elder brother, I am now the responsible of his children. My elder brother spent a long time in bed in hospital, I talked to him but not to find out whom his houses would be left to, he was fellowshipping at pastor Boya's church. I told him that he was a believer. Believing means if you were living in sin you need to repent for example if you have touched a fetish or if you have girlfriends, or if you have committed adultery. In your conscience you should know what is wrong in your life. He said that he had not done anything wrong. Then we prayed together, for God to help him, because death is just a change of address. I cannot fear death or witches. Witchcraft exists, but as for me, I cannot concentrate on that.

INTERVIEW WITH REV O

28 April 2013

Interviewer: How do you understand poverty?

Respondent: We experience poverty materially and spiritually. Before we came to Christ we understood a poor man to be someone who does not have money. He struggles to find food and clothes; he is a beggar, although he has got feet and hands, his intelligence is reduced. He does not know where to start to look for money. He would say it is because I was born in the families of witches who are blocking me from prospering, it is in the flesh. Spiritually a poor man is one who does not have God. If someone has God he cannot proclaim himself poor. Because before God there is no lack, if someone is in the will of God, God will look after his life, because in the Scriptures David clearly said: "I was young now I am old, I have never seen a righteous forsaken nor his descendent begging bread". To be forsaken is to be left poor or in trouble. Thus poverty comes for not being righteous before God, because if someone is righteous God cannot forsake him, God looks in upon him and helps him.

Interviewer: How does poverty affect your church?

Respondent: Since I have been leading that church as a pastor, I have noticed that many people have been taught the word of God but they do not put it in practice, particularly when you tell them about offering their tithes; however they know that they need to offer their tithes, it is biblical. If we take a special offering to cover the needs of the church, people do not care; it is because people do not have the Spirit to lead them to offer to God to remember them. God cannot forget them if they give their tithes. Years back in churches people used to care about tithes, nowadays they do not. Even if you tell them that the leaders of the church asked for a certain amount of money, people say it is the authorities that need to help us. Where are they going to get the money to help you when they are asking you to help them? I remember the time of Paul there were needs and Paul asked churches to make special contributions to help

the poor. The church in Macedonia although they were poor, contributed out of their poverty, Paul also testified to that.

Another cause of poverty is the fact that, if someone does not give his tithes and offerings to meet the needs of the church, that person does not have the Holy Spirit and there is no righteousness in him. This is what brings poverty, people do not have the Word of God in them and they do not keep God's prescriptions. I remember in Israel during the time of Malachi people stopped giving their tithes and offerings, luckily enough the prophet Malachi received the word of God telling him to warn people that if they are poor it is because they neglected giving their tithes and offerings. God said: "Let Israel give their offerings and tithes so that there may be food in my house and see if I am not going to open the flood gates of heaven for you. This is what I know.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: As a pastor I do not get tired. My job is to kneel down and pray for church members and for God to give them intelligence so that they can put in practice the biblical teaching they receive. Even if we teach them about the kingdom of heaven, we do not stop teaching them to offer. Because if someone offers here on earth he will be blessed in heaven because Peter asked Jesus and said: "What will be our benefit, we left everything to follow you?" He was a fisher man, Jesus said: "Those who left everything to follow me, they will not fail to receive the blessing a hundredfold". Jesus prophesied but people do not practise what the Bible says. Some other people run to the so called prophets when poverty strikes. Nowadays we do not have many true prophets, many are crooked, they get fetishes to prophesy falsely for people to follow them and give them money. People do not understand the biblical prophecy, if we give up everything and follow Christ we will save the money that we have been wasting on drunkenness, on adultery, and on fetishes. People fear the witches and not God. That is why they are poor. People must listen, we pray for them and teach them the word of God. How are we going to overcome poverty unless it is by doing the will of God?

Furthermore people do not want to work. If someone wants to be blessed by God he must work. The Bible says he who does not work must not eat either. Even I the pastor if I do not do the work of God properly, will God bless me? Not at all. God told me to do his work, the Bible says he who teaches, and those he is teaching must take care of him. If I do not do the work of God properly, will my life be good? Each person must work with his hands so that he can also give his tithe to God.

Interviewer: What kinds of assistance do you give to the poor?

Respondent: We assist the poor. If I see a poor man I assist him. But we do not have a special arrangement to assist the poor because of the construction work of the church building we are currently doing. But in my heart I always think about such arrangement. I always think about organizing special collections to assist the poor. I always assist the poor personally, not as a church programme.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: I agree. I did talk about it today at the Holy Communion service. I said our mission is to look for lost souls. You know if the church has a lot of members, there are people who are naturally gifted, God has given them money and strength, they help people even if they are not their family members. If we bring such people who are compassionate into the

church, they will help the church a lot. If we have only few members in the church they get tired. We need to have a lot of people, I remember when the early church started, the number of believers grew, and there was no one in need, because people sold their fields to help the needy in the church. Jesus said the harvest is plentiful but workers are few. If we win a lot of people they will do the work of God, because the harvest is plentiful. Winning souls and bringing them to Jesus is for reducing the power of Satan.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering with NGOs?

Respondent: In my ministry I have been in touch with only one NGO. Since they left four months ago, there has been no feedback. We might need them and pray for them, if that NGO is according to the will of God. Because we cannot just connect with any NGO without knowing its foundation. If we discover that they are servants of God we must associate with them and work with them. Some other churches here in Lubumbashi have been built with the help of NGOs. They just come with a certain amount of money to help build the church or start up a lucrative activity to help the church. Because we have difficulties, we might have a member of the church that is sick or his wife undergoes a caesarean operation. If there is money in the church, how can we assist such a person?

On my side I have a field, I cultivate vegetables but I do not have sponsorship to enlarge the field and earn enough money to assist other people.

Interviewer: What are the challenges your church faces when attempting to address the problem of poverty?

Respondent: The difficulty is that people who have been in church for long, have given up. We have people who are in the church who do not diligently offer their tithes and offerings. We need to start up some activities that generate money for the church. If we have money we can build a church. We build the church only with offerings, although it is insufficient but we do not have anything else. But we need to start up activities that generate money for the church, such as cultivating in order to eradicate poverty.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: Witchcraft did not start today. Even when Jesus came He found witches and left them on earth. Witchcraft is a work of darkness or Satan. If Jesus refused to come to earth because of witchcraft who would have come to save us? We were lost; Satan lost us but God sent prophets and finally He sent His son. Witches are not only those who fly at night and transform themselves into mice. Those who have hatred are also witches. Even in the time of Jesus witches were there, they crucified Jesus, it is witchcraft. We cannot fear witchcraft' Witchcraft is not powerful, only Jesus is powerful. When they crucified Jesus they thought it was finished and they even forbade the disciples to preach in the name of Jesus. As the Holy Spirit was upon them they could not agree to give up preaching the gospel. Joseph of Arimathea made an effort to ask for the body of Jesus. He did not fear because he was a disciple of Jesus, he had the fruit of the spirit in him. If we are prayerful and we have the Holy Spirit, witchcraft will not prevail to bring us poverty. Do witches make everyone poor; if so, why do we have the rich? Some rich men have got money without praying to God or using fetishes but they are rich. We who are praying why are we going to fear witchcraft; it will not affect us if we have Jesus.

INTERVIEW WITH REV P

29 April 2013

Interviewer: What comes to mind when you speak about poverty?

Respondent: When you speak about poverty or the poor I see someone who lives on less than two dollars a day. There are people who live like that.

Interviewer: How do you perceive poverty?

Respondent: The poor are people who do not have money or food, they are in financial difficulty.

Interviewer: What is your attitude toward poverty and the poor?

Respondent: My attitude toward poverty and the poor is that I do not like the poor. Because if I am poor I cannot work properly, or live properly, and if someone starts having worries concerning poverty he will not inherit the kingdom of God because he will be worrying all the time, it is not necessary. I am against poverty and I do not like poverty. I am thinking about how to emerge from poverty. My attitude toward the poor? I feel sorry for them, they are discontented, that is why if I have something I give to the one who does not have.

Interviewer: How does poverty affect your church?

Respondent: Poverty affects our church by meagre offerings and tithes. You do not see tithes; you do not see offerings, you do not see anything in the church. Even in the work of the Lord you will not do anything. The church that has many poor, will work with difficulty. If you have a small project you will do nothing, or it will take long. A job that can be done in a month's time, will take a year. If you have got many poor in the church it is sad. That is the difficulty. This is how poverty affects the church.

Interviewer: The DRC is a potentially rich country-what do you think is the root cause of poverty in the country?

Respondent: Yes the DRC is a country potentially rich; the cause of poverty is the administrators, the politicians, they fill their pockets, they do not want the population to benefit from the products of the country. Thus it is the politicians who are responsible of the poverty in the country. They do it intentionally, that is to say they have got money, they can even do good for the population, but here they will do it for themselves, they want to show that they have got love for the population by making donations. Non, someone who has got a job like the president, prime minister, governor he cannot tell us that he is making us donations, because it is his job that he must do. It is an obligation; we elected him to do that job. But they want to show us that they are making donations, non it is dishonest for their part. They are the ones who are responsible of poverty in the country, they are bad administrators, and they are just filling their pockets and banking accounts.

Interviewer: Is your church involved in eradicating poverty?

Respondent: Yes, our church is involved in eradicating poverty. When we went to Kilobelobe area for the first time, to start up the work of God, I found that in the church we did not have employed people, we had only jobless people. I told them that in this area you do not have

companies, if you want to emerge from poverty you need to cultivate the field. That is the only activity you can do here, you do not have other means. If you do not want to cultivate you will die, you will be hungry and you will not pray properly. Even now I asked elders what activity they could do to generate some income for the church. I started myself, I gave them my money, and we have a teacher who is an elder in the church I gave \$100. I said this is my contribution; think, do not ask me questions, what can be done to create an activity to generate some income. All these people who are prospering today did not start with a big capital. They started with a bit of money, they worked hard and moved forward. If you do not do any activity you just wait for the church offering which it is not much less than \$20. What can you do with that in the township? I, even now I am thinking how to do some projects for the church to overcome poverty. I therefore say that the church is involved in eradicating poverty.

Interviewer: What is your church currently doing to eradicate poverty?

Respondent: I combined the two. I answered the fourth and fifth question. I said I started with a small question, I told them that last time I gave you \$100 you did not do anything. This year I will give money again. You must find a solution. If you do not find a solution that means you want to continue living in difficulty, because what does offering represents in the church? Nothing. We need to help elders and other people. What must we do? We need to have a project; even now I am making an effort to have a project. I am still thinking what to do. This company I am working for does not allow me to serve God as I should, otherwise I would have done more. Despite all this I am thinking of starting a productive unit myself. The church itself will not do anything; I must first emerge from poverty.

Interviewer: What are the challenges your church faces when attempting to address the problem of poverty?

Respondent: The first difficulty is the fact that people do not understand that they are poor. You know that many people do not understand, they think that their situation is normal. This it is a difficulty. I know that during the previous years I held seminars on poverty for a week. I want to do this again. During the dry season I shall start holding seminars on poverty. I found that people do not realise that their situation is bad and that they must emerge from poverty. The second difficulty is that people believe that everything must come from God, it is God who must help, it is God who must do everything and this is a difficulty that people do not understand.

The third difficulty is that people do not want to work to overcome poverty. Previously I told young people that we were going to cultivate vegetables, they did not understand me, these are difficulties, because they do not understand they are poor and they do not want to work. If they do not want to work they will always be poor. These are difficulties I found, particularly if you talk about money, for example if you say we are going to make special contributions to start up a lucrative activity to come out of poverty, people do not understand. These are challenges we face in our fight against poverty. People do not understand, people blame everything on God that is the big problem. People want to pray for things to come down from heaven like manna. It is God that will give me money, it will not come down from heaven but I must work and God may bless my job. If my work is blessed by God I will get money, I will emerge from poverty. Unfortunately, people do not want that, they want to pray and wait from heaven to get money, it will not come. This is my point of view.

Interviewer: What do you believe to be the role of the church in poverty eradication?

Respondent: The church as a universal church must fight against poverty. But we are talking here about 30^{ème} CPCO and I know there is a department of development but according to me it is not succeeding in taking us out of poverty. The united choir have a project of buying a truck, and the Asapha singers also have a project. Everyone works to have this and that; I deal with finances in the railway company, I wonder whether their projects will succeed. If we put our means together, we could do more. Before starting up a project, we need to know what the money will be used for. But what most people want is not to emerge from poverty, it is not for the wellbeing of everyone, it is for the wellbeing of some people who want to have that project, it is poorly organized. The church should not work in disorder. When you speak about development, fruits must be seen. Besides many in the church have never thought about poverty. Many people think that we believe in Christ just to inherit the kingdom of heaven that is all. But we are still on this earth, should we lack food, should we suffer because we are called? No, that is why I put people off. My messages are not popular. I teach how you should be blessed, but I also tell them that you must work, if you do not work it will not come from heaven. I tell people it is fine to pray a lot and to fast a lot, but if you do not work you will starve.

Interviewer: What can the church do to eradicate poverty in the city?

Respondent: The church must have projects, projects in which they will employ people to work; this will eradicate poverty in the city. Because not everyone will work in teaching, police, in public companies etc. but if the church can cooperate with NGOs, it can eradicate poverty. If we partner with NGOs in the church the unemployed will be working there, they will earn something. That is the way that we can eradicate poverty. The church must have projects that will keep people busy.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Yes. The church cannot develop if we do not fight against poverty. We have many poor people in the church, that is to say it is a church of discontented people. And if we ask for offerings after the service everyone will run to the pastor with many problems. This one will say I have not eaten, the other one will cry my child is sick, that one will say my child has been chased from school, another one again will say I am in debt. That is why the church must fight against poverty; otherwise it will be a church of discontent where people are complaining all the time even if the Bible says do not worry. If someone is hungry every day, what can he do?

Interviewer: What kind of assistance do you give to the poor?

Respondent: Let I give you an example; I organized a service for special offering on 21 April 2013. We asked all the brothers and sisters to give whatever they have, clothes, shoes, books, pens, food, offerings, etc. When we finished collecting, the needy were already identified and elders were distributing what had been offered. I did not want to know what they had done with all the collected items to prevent people from saying: "Why did the pastor give to this person and not to that one?" What does the assistance represent? People must work so they can overcome poverty. If we have to give, who is going to be able to give every day? However we must eat every day. If we have to wait for the church to give it will not come. But we assist with whatever we get.

Interviewer: Does your church partner with other community role players, government or congregation in the area (i.e. NGO's, schools, police, clinic, community organisations) while addressing the social challenges in Lubumbashi city?

Respondent: No, we are not in partnership. I am looking for a way to partner with them. I noticed in the city of Lubumbashi that those who have access to some assistance do not accept that other people may be connected to money as well. Very often people in the city are doing it themselves, they do not want everyone to know what they do exactly, and it is for themselves. We are not in partnership I am looking for partners. Recently we learnt that a NGO needed a list of widows and orphans, I informed the church, the section, and the station but until now they have not given me the list of widows. What can you say about that? However there is a committee for orphans and widows. Do these people not want to overcome poverty?

Interviewer: If not, why or why not does your church partner with other agencies and role-players in the community?

Respondent: I answered this question. We have not found partners that we can work with. My intention is that the day I find partners whom we can work with I will extend it to others congregations in our section and possibly to other sections and our station.

Interviewer: Do you believe that witchcraft exists in Lubumbashi? Do you regard it as an inevitable fact of life?

Respondent: I am an African, witchcraft exists in the city of Lubumbashi. It is an inevitable fact of life for those who do not believe in Christ. If you believe in Christ and you are serving God in truth and life whatever the witch, whatever the harmful effects of witchcraft you will resist it, but they will fight you seriously, because witches are there to block people. Even in the church there are witches who do not want people to offer, they do this in churches. Their activity is to prevent people from developing, to prevent people from offering. Someone comes with 500Fc or 1000Fc to offer but on the way to church he buys biscuits; he is left with 50Fc or 100Fc. These are effects of witchcraft. In life witchcraft exists and people suffer.

Interviewer: Do you believe that witchcraft can make people poor and keep them poor?

Respondent: Yes. That is what witchcraft is for. There are people who studied but they could not find employment until now because of witchcraft coming from their families, their spouses, areas and church and maintaining people in poverty. Do you believe that someone who studied does not want a good employment? Unfortunately it happens that he does not have employment because he is bewitched. I know someone in the city of Lubumbashi who has five Honours degrees. He did not acquire them for pleasure. He studied in a field but he found that the domain is not good, it is better to study in another field, and so he came to have five honours degrees. I was invited to a certain church I came there and I met the mother and the daughter of the guy who had five honours degrees. The pastor asked me to help the guy. During the counselling session the mother of the guy said she was using her son as her husband in the witchcraft world, and his daughter as the second wife in witchcraft. In other words the guy with five honours degrees had his mother as the first wife and his daughter the second wife in the dark world. The guy does not have a job. He was born in Lubumbashi he does not have a small plot, he is a tenant. A friend who is sorry for him took him in teaching job. In the normal life the guy does not have a wife. I have many examples of people who are bewitched. There are people whose lives are sacrificed. If it is a girl she is not going to marry. They put a mask on her face. If she

is married she is blocked from having kids. There are people who are not working because of witchcraft, there are people who do not receive promotion because of witchcraft, and there are people who are unfortunate because of witchcraft.

Interviewer: Identify situations in which witchcraft causes poverty or keeps people poor in your society.

Respondent: I told you that in the professions there are people who do not receive promotion; others are fired for no reason. Someone is hired today, but tomorrow he is dismissed because of witchcraft. They hire a driver and two days later he is involved in a car accident. Why? Because his family is bewitched. A girl is married but after the honeymoon there is misunderstanding in the house and then divorce. These are cases we experience in our society. Sometimes you find someone who drinks as if he does not think, he does not drink for the sake of drinking, it is because of witchcraft, whether it is possession or oppression. Someone starts drinking without thinking, he does not do anything. There are many examples we can give. People are poor. Witchcraft itself is one of the causes of poverty, but I say also that rich people are also witches. We always speak of witchcraft among poor people. This is not true. I say rich people are big witches. How do they get rich? Do they get rich in a good way? No, many get rich through witchcraft. They sacrifice people to get rich. Look at musicians, many are witches, they sacrifice their families. Look at soccer players. They have magic, business men you see in town are witches or Satanists, they sacrifice their family members.

Interviewer: What role should Christians and the church play in addressing rampant witchcraft in society?

Respondent: The role the church should play is unique, namely to preach the good news of Jesus Christ. When people believe in Jesus, with the help of the Holy Spirit they will get born again and they will serve God in spirit and in truth. They will repent; they will not resort to witchcraft. As long as people do not believe in Jesus, we will have witches. They believed in Jesus but they have not abandoned their fetishes, there are many such people in the church. These are witches that make us suffer in the church. The role of the church is to preach the good news of Jesus so people may put into practice the word of God. If Christians do not practise the word of God, they will always have difficulties with witches. They are in the church, they fight the pastor, elders, brothers and sisters. They can even affect instruments. You buy a new instrument today but after a week it is burnt or there was fire. Therefore believing in Jesus is one thing, but people in the church must repent and new birth is the work of the Holy Spirit, The Spirit must act for people to be born again. If people are born again, they are new creatures, and this time we will have good Christians serving without fetishes, witchcraft, magic, and occultism.

INTERVIEW WITH REV Q

29 April 2013

Interviewer: What comes to mind when you speak about poverty?

Respondent: Poverty has many causes. First people must realise that they are poor. The Bible says "My people are destroyed for lack of knowledge". The first cause of poverty is lack of being taught. It is obvious that the level of education in the villages and towns is low. We pray

God to help us Christians and pagans to take responsibility to educate people. Another source of poverty is family curse. How? In the family we live in dire poverty since the times of our fore fathers. May God help the church to discover how to break all the curses. The third cause of poverty is lack. First lack of jobs. If someone is not educated it is difficult to find a job. . Even the educated are struggling to find jobs. How many times do we see engineers selling charcoal, professors of the universities working as brick layers, agronomists working as carpenters, because there are no jobs in the fields they are they are qualified for. Today many people want to be pastors although it is not their calling they think of it as a way of getting money to end poverty. That is why there is a proliferation of churches and ministries. Third cause is the environment. If someone stays in an environment that is progressing, he too will prosper. If some sits next to someone who is succeeding he too might succeed. For example in this area if someone buys a bike, witches will bewitch him, but in the area of golf someone with a bike means nothing. In an environment of golf where almost everyone has a car, others will also make an effort to buy a car. This is made possible by the environment. If you go to life in another area where road are impracticable, you will not think of getting a car. You might have good intentions and the money but because of the environment you are living in, you will not buy a car. The third cause is the tribe. Some people serve God but they have more respect for the customs of their tribe. Many customs are against the word of God and they prevent men from progressing. Some tribes believe that to get money you need to use fetishes, or they believe that if one drinks juice in an open space one will be bewitched, in such cases the person remains bound. In the villages it is not everyone that does not have money to send their children to schools, but they fear witchcraft.

Interviewer: How does poverty affect your church?

Respondent: Poverty affects our church. For example if there is special service for offerings, some people find it best to be absent on the grounds that they have no money to offer. In that way the number is reduced, and the church is affected. If there are 580 members, and 20 or 50 members are absent because they do not have money to offer, the number of members is diminished and the church is affected. The church is affected on the fact that if poverty is above prosperity how are we going to build the church and equip it? If the church is full of poor people how are we going to build and equip the church? The church is affected, such church cannot make progress. For that reason we need to pray to God to bless the church beginning with the pastor, elders, and servants in the church and all the members in the church. If the church is prospering financially the preaching concerning witchcraft will not exist. If poverty is eradicated in the church and all the problems will be solved and the church will progress.

Interviewer: What are the challenges your church is facing to address the problem of poverty?

Respondent: The challenges we have is lack of creation of financial resources. If we have financial resources besides offering we will not have problems. The offering collected is not enough to meet all the needs of the church. The section asks for contribution, the station and the representative office also ask for contribution out of the same financial resource which is offering. How are we going to cope with? But if we have activities to generate some income in the church it will be good. Secondly, those who have the post of responsibility should help those who do not have the possibility. These are difficulties we have. You might see a director of a company if there are jobs opportunities he will prefer to take his brothers in the flesh and leave his brothers in church. If only they could think of taking also his brothers in the church it is one of the solutions to eradicating poverty. Many are unemployed, workers are few.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Yes. There is salvation on both sides, spiritual and physical salvation. If someone is saved on both sides he responds. We notice nowadays that someone might believe but he is not saved yet. If Jesus said go and make disciples of all nations, yes it might answer the question. You might see someone in the church he might be rich or poor he believes but he is not saved yet. Such a person he is poor spiritually but rich materially. We need to pray to God for help so that those to whom the gospel is being preached may believe and be saved spiritually and materially. If someone he is saved on both sides even if he does not have something he will serve God, even if he does not have anything he will preach others through good works.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you have to partner with NGOs?

Respondent: I cannot hide anything to you. In my personal relation in 2010, I was about to go to California through a NGO of Ishan charismatic for Salvation Army. Because the church was still at the beginning it was difficult for me to go, everything was ready. We were supposed to be in Cape Town for training and then go. The second was media soft we were supposed to go to Bujumbura and then fly overseas, but for lack of money to pay a return tickets I could not go. Since then I have been not in touch with any other NGO. As you live in South Africa if you know NGOs that can help us, we can join them in order to get financial support to help the church. The only source of income we have in the church is offering. As I have just said the offering only cannot solve all the problems of the church. We are functioning as an autonomous church.

Interviewer: Do you believe that witchcraft can make and maintain people in poverty?

Respondent: Witchcraft can be defined like a sort of magic. There is red magic, white magic and black magic. Inside black magic we find witchcraft. If someone he is a witch, his thoughts are not for progressing but for regressing. You might see in the family sometimes the witch will kill only the person who is the hope of the family, to destroy that family. Thus the church has got a noble mission to preach witches so they believe and be delivered from witchcraft and they may be useful in the Society of Jesus Christ. Thus we can solve the problem of poverty linked to witchcraft. You might see a witch that looks unfortunate you feel sorry for him and you give him money. He will take that money to witchcraft world, may be you were working somewhere suddenly all the doors for work close. Because of the presence of witchcraft you are fired from work now you are also becoming poor. Now what should it be done? You need to preach Jesus so he believes to render without effect all his works so that poverty may not continue. Many deaths are caused by witchcraft. Now if people die from witchcraft we need also to preach to them to prevent deaths from continuing.

INTERVIEW WITH REV R

29 April 2013

Interviewer: What comes to mind when you speak about poverty? How do you understand poverty?

Respondent: Poverty is a lack of financial resources. Such a lack affects everything. Approximately a couple of years ago at my working place I met an American who was a student pastor, he asked us how we were building the church, I said with the contributions of our members. He was impressed; he thought we received a sponsorship. But it takes long to build a church, up to ten years for lack of financial resources. .

Interviewer: What is your attitude toward the poor and poverty?

Respondent: I think in churches many Christians complain saying that if they had a job they would have served the Lord. But it often happens that when they get a job they run away from the church, I have people like that in my church. I always think I have a job but the income is very low. I see the fact that we built the church as a miracle of God, as I am longing to serving God. If I had a consistent income I would have helped the poor.

Interviewer: How does poverty affect your church?

Respondent: Poverty is preventing the church from making progress as we do not have musical instruments. We have a project to buy musical instruments for praising and worshipping God.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: The politicians are responsible for poverty in the country. They are enriching themselves.

Interviewer: Is your church involved in fighting against poverty?

Respondent: Yes, we are fighting against poverty.

Interviewer: What are the strategies put in place to fight against poverty?

Respondent: In our church we regressed, the devil came in. We had one member of the church who was helping the church but whose truck of goods was stolen. Afterwards they also stole his money. He was planning to buy a car for the church that could be used as a taxi in order to help the church. All our plans failed.

Interviewer: What are the challenges your church faces while trying to address the problem of poverty?

Respondent: We are still in poverty. This is what I see.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when trying to partner with NGOs?

Respondent: Yes, it is possible. The first thing is to have the intention; if we have the intention, an NGO may help us. If we do not have good ideas NGO cannot help us.

Interviewer: What kind of assistance do you give to the poor?

Respondent: We have the poor in the church, the orphans, and widows and the handicapped. If the church starts helping those people there will be progress. Special collections are taken for the poor, it is the policy of the church. God wants the poor to be taken care of; it is something that is pleasing to God.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: Yes, someone might have money but he uses it in a bad way, all this must be healed, it is like a disease. If we speak about money, we do not talk about it in order just to live well not but also to win souls to take them away from witchcraft etc. this is also important. If someone was in the darkness and he gives his life to Christ he will be an example to other people who are still there. Even I was not born Christian, I was pagan. When people see this they are impressed, other people in the area and in the family are also encouraged to give their lives to Christ.

INTERVIEW WITH REV S

01 May 2013

Interviewer: How do you define poverty?

Respondent: God placed us in the city of Lubumbashi to be shepherds. Poverty exists in the city, but God is also blessing people. We see that poverty is the work of Satan but our God is greater than Satan. We have members in our church that God has blessed, others are poor. This poverty is because they do not respect God. If a believer receives a salary but does not tithe, he will not overcome poverty, because tithing is God's commandment. Others bring their tithes, they respect God and God blesses them. I have an example of a young man that gives his tithe every month, he buys airtime like any other person but one day Vodacom called him to give him a gift of a car because of the airtime he always buys. Does he buy more airtime than the governor or the minister? Because he respects God and God pulls him out of poverty. He has built a nice house and he has got a car, even now I receive his tithe. He never stops giving his tithe every month, how can God leave him in poverty? There is poverty of our country because we are being manipulated by white people; there is poverty that we attract ourselves because we do not respect God. We say in the church that poverty can be seen in people who do not know God and respect Him. But those who serve the Lord properly can be blessed. I grew up in the village in Kinkonja, there is a village called Kibila of which $\frac{3}{4}$ of the population are Christians. Even those who are not believers receive visitors when there is a special meeting. . That village was blessed more than any other village of Kinkonja. Because people respect God they brought their tithes, they brought their fish to the church, the church was blessed. The people bought more boats and built more houses more than those who work for companies. The church makes poverty worse because we do not respect God. If we respect God, He will take us out of poverty. Poverty exists but our God is greater than poverty.

Interviewer: How does poverty affect your church?

Respondent: In two ways. If Christians know God and serve Him poverty will be reduced. There are Christians who are crying about poverty, because people do not serve God. This is the secret, if people serve God, He will take them out of poverty. I grew up in a village I saw

people who respected God and God blessed them. In the city people are working they are earning money but they do not respect God, others have girls and do unacceptable things. A Christian that covets the wife of his fellow Christian, how can God take them out of poverty? That is why we think poverty has dominated the church of Jesus; however poverty has no right to dominate the church. The church is blessed, the owner of the church blessed it. Christians should look blessed although we have not got NGOs to help us, but we are building a church.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: It is a problem that many people have discussed. If in the DRC people do not get money it is because white people see the Congo as their field, they do not want us to develop, to be well-off. We will awaken, we cannot be ashamed to talk about this. This is a country that is being disputed by white people; it is a fight, the world war may start from here. That is why they do not want us to be well-off. It is true Congo is a country that is extremely rich. In the villages such as Kabongo and Malemba there are hills that have never been exploited, there you find all kinds of precious stones, but we do not benefit from them, because it is white people that are leading this world. They hate us, they do not want us to progress, the Congo is like their field, they do not want to give us space to be well-off. That is my thought.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: The church where I am the pastor does not have the means but we use ours to find a way out of poverty. We make bricks. I have been the pastor since the church was started here 13 years ago. We made bricks, we sold them and we bought the church plot; we made bricks and sold them to buy musical instruments for the church and so on. Recently the young people made bricks and they got \$1400. We have amplifiers, a keyboard, and 8 speakers. One of our members who travels to China will go and buy another keyboard. We have everything in the church and the church is moving smoothly. We do not have another financial resource that is why we are making bricks. This is our development project. .

Interviewer: What are the challenges your church is faces when trying to address the problem of poverty?

Respondent: In the work of God we experience many difficulties, at the level of our parishes. I received a certain pastor who was asking questions if the station or the representative office gave me money when I broke my foot. I said why do you ask me those questions? It is we who are supposed to help the mother parish; even if I have problems I give my tithe and offering every end of the month. The way we have been taught is that we must help the mother parish. Do not let this become an obstacle to faith. Even in the time of the first Christians it was the church of Macedonia that was helping the church in Jerusalem. These are the difficulties we encounter. You see someone who want to bombard your mind with strange things. We have been taught to respect the authorities that is what the Bible says. It will not be an obstacle if the authorities of church visit us.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering with NGOs?

Respondent: We have experienced many difficulties since we started this church 13 years ago, I have not seen any NGO come up here and help us. It is a big difficulty we have. I do not know

other pastors that are lucky enough to have NGOs. We are building the new church structure, it is by faith, you think I the pastor broke my foot but we are building a church of $\frac{30}{16}$ m, it will have offices, and a balcony. This is what we propose to do. We do not have any NGOs to help us. We propose to build a school and a pharmacy after we have finished building the church. We do not have any NGO to help us.

Interviewer: What kind of assistance do you give to the poor?

Respondent: That is a good question. I do this when we organize a service of special offering, where people donate things. Here people do not donate money but things. For example recently a lady donated six pieces of materials for ladies. We buy maize flour to be distributed to widows. I have a believer who is not from our church, he is from the station in Kamalondo I have been helping in intercession; the Lord blessed him and he brought ten boxes of copy books to be distributed to orphans. In our church we have Christians that also contribute things to be distributed to the widows and orphans.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: I am not sure about witchcraft and do not believe that witchcraft in the church can have an impact on the church more than Jesus about whom I am preaching. I do not believe in it. I always say if someone he is not blessed in the church it is not because of witchcraft, it is he who does not have a good relationship with God. There are people who do not have good relationship with God and who do not respect God in what he does, but complain saying that if they do not prosper it is because of witchcraft, their names are not even on the tithers list. They do not give tithes, or donate for widows and orphans. God does not owe them a debt. Such a person puts himself in poverty. There are people in the church that consider us as their own parents, if he buys a bed sheet he comes to give us one also, whatever he buys he remembers the family of the pastor. You will see that the people who help the pastor, prosper. But the others just complain about witchcraft. We can preach a bit about witchcraft calling witches to repent and be saved. I saw witches repenting and bringing their fetishes to be burnt. One brought the snake from witchcraft, we prayed for her and she is now married. We prayed for witches, they are delivered. Why do we think of witchcraft as being above the name of Jesus? I consider witchcraft to be nothing. We have so many testimonies about witchcraft we cannot say everything on the microphone. Many people attract poverty. For example we had a young man who was working at REGIDESO (state company that distributes water) he wanted to postulate for the position of the chief of staff who passed away. There were already 20 candidates. I asked him to kneel down and I prayed saying: "O God this young man brings his tithe to the church, glorify yourself in his life I want him to get that position". When he arrived at work his boss told him not to write a letter, but he put him in that position. He came to thank God with \$700 that we used to buy the keyboard. Later on he forsook God and he has been fired from work without getting his final liquidation account. Today he is suffering because he forsook God Satan has found a way to enter his life. If you forsake God he will forsake you forever. People were saying this it is witchcraft, I said no, it is because he forsook God. Servants of God, in the church we do not see witchcraft and poverty. They are in the country, but in the church there is the blessing of Jesus. Jesus in his sermons used to say blessed are those blessed are, it is blessings. If people do the will of God, they will be blessed.

INTERVIEW WITH REV T

02 May 2013

Interviewer: What is your point of view concerning poverty? What definition can you give of poverty?

Respondent: Concerning poverty, personally I feel it is an element I do not desire or even cite by its name because it is part of a curse. The word of God says Jesus made himself poor so that we may become rich, he was rich he made himself poor in our place. Poverty differs from one person to another, it is relative. If you accept poverty then you will live it. I shall give an example, as I was dressing in the morning I noticed that my socks had holes but despite seeing those holes, I put them on. This is the spirit of poverty. In the congregation I always forbid people to think in terms of poverty.

Interviewer: How does poverty affect your church?

Respondent: Effectively poverty is a negative element, if it grows there is some discontentment. If there is poverty there is hatred, if there is poverty there is jealousy, if there is poverty there is the effect of people who do not consider themselves, and those who consider themselves more. These are elements that show that we are not living with the same spirit.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Personally I found that there is a lack of love for the neighbour, if one does not have love for the neighbour one seeks to get everything for oneself that is a negative element. Our forefathers also knew God in a certain way, they knew the roots or leaves that could treat teeth, but they did not want to teach this to their children. They kept that knowledge secret so that they could continue to earn money out of it. This is the problem we are having in this country. We do not want other people to discover that there is this and that. This lack of love prevents us from progressing. We need to share, love is about sharing, the spirit of sharing we do not have it.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: My father died when I was four years old, I did not have the affection of my father. My elder brother came to take me from the village and I also lacked the affection of my mother. I evolved like that and at 18 years old I was abandoned half way. This caused me to think and not to depend on others anymore but on God and lead my life. Since then I have always looked for two or three sources of income, and create a small activity. Now that I am in full time ministry I have the problem of eyes, I worked at SNEL and my eyes started to give trouble. I found myself in the ministry. Although I am a pastor I do not rely on church offerings for my survival. I built a school with my full package I got from work; this is a source of income. I have other things in mind that I am planning to do. I explained all this to the church, those who understand, cooperate with me.

Interviewer: What are the challenges your church faces while attempting to address the problem of poverty?

Respondent: Understanding. Everyone has a base from where he comes; we do not all come from the same base. We come from different families; everyone was trained in a different way. Rectifying the base of two or three hundred people at the same time is not easy; we need to work on it progressively with God's help. Some come to understand and we show them that the poorer we are, the less we will be able to serve God with our belongings, because coming to the Lord is to serve him with our belongings. The office where we are sitting now, I am not saying to glorify myself but to back up the theme that we are developing, I built it myself with my own money. You may check the church accounts there is nowhere it says the money came from the church, even the equipment. I showed them that it is a way of contributing and that God provides.

Interviewer: What do you think that the role of the church should be in poverty eradication?

Respondent: The church is called to teach. There are people who tell Satan about their problems and he solves them quickly and you are blessed, but if you tell God it takes long. But we in the church need to show them that if the Lord does not build, the builders are working in vain.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering NGOs?

Respondent: Unfortunately, this has never been my idea. It might be a good idea. But personally I have never thought about that. I find that it would mean depending on other people, it would be deviating in ones ideas and trusting more in institutions or NGOs, it is better to trust in oneself and in God.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Effectively. One of our congregations in the community trained evangelists, and sent them into the field. They went from one door to another and it happened that an evangelist who was not well dressed found himself in front of a money changer. He spoke to him about Jesus. I do not know how he carried over his message but the money changer replied saying: "You speak to me about Jesus that blesses people. He should start by blessing you first." The Cambiste (money changer) went on saying; "You are in a state of poverty and you speak to me about blessing". The evangelist was confused and his message became weak. He came back to the church to be equipped properly; then he went back to the same guy and he won him to Christ. You understand that we must teach people that Jesus was not poor, our God wants us to be in abundance, to make poverty flee and show people that the One in whom we believed is with us. Go and make disciples of all nations, in other words the disciples of Jesus, Jesus was not poor. If you are in Cape Town you study under better conditions, even the courses are being taught in better conditions. Here students might be studying and then there is power failure, then they have to use candles, and after the course you must pay for the transport to the professor who does not have a car. This makes studying difficult. Poverty is one of the handicaps that prevents the gospel from moving forward. The gospel must be preached at all levels with much wisdom. In the interior, we have pastors who have as the best clothes, a small T-shirt, such a pastor will be limited to his church, if he goes somewhere else although he has got a powerful message, and he may not be accepted.

Interviewer: What kind of assistance does your church give to the poor?

Respondent: From time to time we organize special collections, we release a bit of maize flour to assist the orphans and widows. In the case of those who do not have jobs, we analyse their cases with elders and try to help them find jobs. For example I have got a school, the children whose parents are in dire need study free of charge and their parents are invited, if there is a possibility of part time jobs. Also we train them to run a small business.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: This differs from one person to another. Jesus is above everything, Jesus is above witchcraft. If one continues to believe in witches one gives power to witches. I always forbid people to believe that witches can block this or that, it is my personal view that I transmit to others. It is as if we praise the quality of witches. Witchcraft is very low.

INTERVIEW WITH REV U

04 May 2013

Interviewer: How do you understand poverty?

Respondent: Poverty is not good for anybody. Poverty causes someone to covet; if someone is covetous he will be committing sins. Someone should live a balanced life, not very rich and not very poor, it is enough. To be very poor brings hatred, you will be hating people without reason.

Interviewer: How does poverty affect your church?

Respondent: We are discussing the 30^{ème} CPCO. Let us say that in the case of the Congolese church poverty entered the church because Christian do not obey the scriptures. The scriptures clearly say a Christian must give his tithe. Now suppose you have got 100 members in the church but only ten are giving their tithes. Those tithes must be used for many things. There are visitors to receive; the pastor must also get his share, the pastor's kid's school fees must be paid and if there is a renovation at church, cement must be bought. The church is poor because believers are not obedient, there is lack of faithfulness to the word of God. They listen to but do not practise the word of God. Because if you have 200 members in the church and everyone offers his tithes, let us say an average of 10000Fc every month, I think the church will move forward. Particularly we who have big churches of 2000 to 4000 members, if everyone offers his tithes we will have enough money in the church. Then there will not be poverty.

There is another problem that causes poverty in the church, it is lack of development. How can we have development if there is no money? If we have money in the account it is possible to instigate some development project. For example we say let us used \$ 2000 to buy land for cultivating, \$ 5000 for buying a mini bus for the church etc.

Let me give you an example of Viens et Vois church. Their members paid enough tithes. I remember that in the time of Pastor Lukusa the offerings and tithes could reach \$ 20000 a

month. They opened a cafeteria, with that money they opened a bookshop, with that money they built offices, with that money they built a private school. With that money they paid workers at the church and some other elders who did not have jobs, because they had many financial resources coming from those small development projects. What enabled them to do all this? The church had enough money. At that time the pastor was being paid \$2000 sometimes \$3000 a month. If the church produces \$20000 a month, will they fail to pay the pastor \$ 2000? Poverty in the church is the result of the unfaithfulness of Christian to the Word of God.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Our country is rich but poverty is persisting because the population is not well remunerated. As we speak, some people in the church earn \$60, how much is such a member going to offer, others earn \$100. The average worker earns \$500. How can these people live? Those who live a bit better are those who are doing business and trading minerals. Others are fending for themselves by trading in fish or cassava, 80% of people in the church are unemployed. If everyone was working do you think all of them would fail to give their tithes? Many are just running small businesses, selling charcoal or cultivating. It has become impracticable to trade in some goods because the roads are so bad Therefore palm oil no longer comes from Kongolo, Kabongo and other villages. How can poverty not prevail? There is wealth in the Congo but the people do not benefit from it.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: Our objective in the church I cannot hide it from you, we do not have a project to fight against poverty, we are just putting more emphasis on the spiritual side so that people may know God and be holy, we have not taught development of Christians in the church. To fight against poverty we need to teach Christians to cultivate the fields, they may run small businesses, so they may be able to feed their families. It is really not our objective but sometimes we exhort people to cultivate, my wife and I are cultivating, I have my small farm. I know we have plenty of places to cultivate, another thing is that Congolese people are lazy, they do not cultivate. They just hang around the streets all day long. If everyone was cultivating there would not have been the problem of food. People could also solve small problems such as clothing and so on. Congolese people are lazy, you will see them touring in down town. Because there are no jobs they do not even think about maybe charcoal or making bricks. I first used to sell second hand clothes, I shifted to making bricks. This church was built with the bricks I used to make. Now I have stopped making bricks, I am not cultivating the field. Laziness of Congolese people plays a big role in the poverty. I grew up in the village, I left the village when I was 17 years old, in the village you cannot find someone without a field to cultivate. In the morning you will see every one is in the field, people will be back to the village at about 13h. There are plenty of fields from Lubumbashi to Likasi but people do not cultivate. From Lubumbashi to Kasumbalesa you will find a bush people do not cultivate. Eating would not have been a major issue if people were cultivating.

Interviewer: What kind of assistance do you give to the poor?

Respondent: The Bible says if you give with your right hand your left hand must not know. It is shameful to speak about it. Every Monday and Sunday we have a group of poor people that

come here to get some help. We give the little we have. I cannot tell you about everything that I do to assist poor people. People know what I am telling you and many churches know it.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when trying to partner with NGOs?

Respondent: With regard to connecting with NGOs, it is possible but there is injustice. Those who own those NGOs assist their relatives and acquaintances more than other people. There are tractors the government has given to assist farmers, some got but others did not. In Zambia if you just start cultivating your farm, the government may give you a loan of a tractor and you will be allowed to pay off progressively. Here there is not one NGO that helps the poor, by giving them a loan of maybe \$ 2000. There are banks that give loans but you must present something in case you fail to pay the bank. If this happens the bank will take it back. Many have lost their houses for failing to pay the debt at the bank.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: You have studied Theology up to the doctoral level; you know why there is poverty in different countries. There are no poor people like black people; it comes from the curse of ancestors. If you do not confess and you persevere in witchcraft, witchcraft is like a god that you are worshipping. When you worship other gods than the Lord; the Bible says you will be cursed up to the fourth generation. Are the witches in the villages where they practise witchcraft blessed? Do they have cars or shops? You are educated, you have your own answer. White people have their own witchcraft, but they do not have hatred like we do. We hate to the point of destroying and killing, white people's witchcraft is for them to be in opulence. They practice magic to grow rich, we just to kill and spill blood. I have answered from that side. From the other side we cannot analyse witchcraft, it is the invisible world. Because we cannot see witchcraft with our eyes, or how witches operate, we just hear that someone has been bewitched. How? You and I do not have an answer. We cannot plunge ourselves into it, witches can talk about it amongst themselves because they know their source. But we Christians, we cannot know whether poverty comes from witchcraft or what witchcraft is because they are things that we do not know and we do not use.

INTERVIEW WITH REV V

04 May 2013

Interviewer: How do you understand poverty?

Respondent: When someone is poor materially he does not have money to cope with life that is what makes him poor, he does not have the means. The second type of poverty is poverty in spirit that means he does not have the Word of God that was given to him, spiritual wealth comes first from the gifts of the Holy Spirit, the servant hood that is what makes someone to be rich spiritually. Although he does not have money, he is rich spiritually. If someone does not have the gifts of the Holy Spirit, he is poor spiritually.

Interviewer: How does poverty affect your church?

Respondent: If there are people who do not have money that means the church will be poor because they do not have the means to make the church prosper financially. Material wealth is money, if there is not money in the church, it is because people do not bring their tithes to the church and that church will be poor.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: We can fight against poverty if we have some development. We can cultivate the field to fight against poverty or run small businesses that can generate some income for the church that means some development projects that create financial resources for the church that will help fight poverty. Building a school can also help to eradicate poverty, cultivating a field or running a small business can eradicate poverty in the church.

Interviewer: What are the challenges your church faces when trying to address the problem of poverty?

Respondent: The first challenge is that many people are unemployed. It is the pastor who has to raise money in the church and help those who are suffering. In the church there are many problems, we have widows and orphans and the church has to help those people, if the church does not have money that means all the needy are in trouble.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Poverty does not end because of our leaders. The country is led by leaders, if those people have love for the country, that attitude will help eradicate poverty in the country. We have the problem of electricity, many people do not have electricity in their homes but sometimes they get bills. The Congo is selling electricity to Zambia, and Zambian electricity is more stable than the electricity in Congo. That means it is our leaders that are bringing trouble to the country.

Interviewer: What kind of assistance does your church give to the poor?

Respondent: Every end of the month we organize special offerings to support widows and orphans. With the money we raise at that service we buy some groceries (maize flour, oil, and charcoal, salt etc.) and we distribute to them. We do this every month to help those who are suffering.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when you partner with NGOs?

Respondent: We cannot lie; we cannot go to any NGO to get some help. We know the God we are serving day and night He can end the trouble we have in the church. Through praying we believe poverty will be eradicated in the church. We do this rather than going to a certain NGO to ask for help. This would be shameful. God cannot be laughed at He has everything in his hands. We need to persevere for us to get from God what we want.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: A person needs to come to God and pray even if he was bound or he was put in a prison God will take him out, and he will see his life going well. There are many blockages, someone is married but does not give birth. This is always the problem of witchcraft. A person might complete his studies but cannot get a job. This is always because of witchcraft. Witchcraft includes so many things, even diseases of witchcraft. Someone can get married but she has got incurable diseases that cannot be diagnosed because it is a sickness that is the result of witchcraft. We need to persevere in prayer so that those evil spirits, blockage and witchcraft may end.

INTERVIEW WITH REV W

04 May 2013

Interviewer: How do you define poverty?

Respondent: When someone is poor that means he does not have money. Poverty can be classified in many categories. There are those who are in the average class, the superior class etc. It depends on the spirit of people. In our church we have very limited means to such an extent that people struggle to find food. However a person who lives a normal life cannot be at the level of looking for food, this is a problem that everyone should be able to solve. Maybe he has other needs such as school fees. That is why the church is in difficulty, because most members are from the lower class. That is why we are thinking of creating auto financing micro projects to fight against poverty.

Interviewer: How does poverty affect your church?

Respondent: The majority of our members are unemployed, they are farmers. They do not practise mechanized cultivation; they just have small fields in order to survive. But we want to help them. Some go to organizations to get some help such as seeds or fertilizers. Some are running small businesses, very few are working for companies, and others are public workers. Some are trying to emerge from poverty. If 90% of the members remain poor the church also suffers a lot. You know people do not offer much and everyone will be looking at the offering. For that reason we need to help them develop in different sectors.

Interviewer: What kind of assistance do you give to the poor?

Respondent: We used to organize two services to assist widows and orphans. We do this twice a year. We found that it was not enough. Then we decided to create the department of social work. We have volunteers who donate food, clothes or money. We have a project for cultivating the fields and breeding animals. We intend to do this to help the needy properly. We help other orphans with school fees according to our means.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: It is true our country is very rich. Our country is rich geologically and agriculturally, we have a lot of potential and natural resources. The most important thing is to work, because the majority of the people are not working, if people are working and are supporting themselves as president Kabila, the father, said. I think it can work. Many want an

easy life and mostly there is a need to develop the agriculture sector. If the agriculture sector is developed with good infrastructure, that scourge will be eradicated. Everyone looks at the mining sector. We must first develop the infrastructure and the agriculture sector; these are the factors of economic development. China's population was 800000000 inhabitants during President Mao's time. They were starving. What did Mao do to eradicate hunger at that time? He pushed everyone to the agriculture sector. China is now the world's biggest producer of rice. If we also develop the agriculture sector, we will be fine. There is not only an economic crisis, there is also mental crisis.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering with NGOs?

Respondent: We think first of our own possibilities and what we collect in the church that is what we will start with, because we have not approached any NGO for assistance. What we do not like is to go to ask for micro finance credit. We avoid that, because it will have repercussions. For example you may set up an agricultural or breeding project. If there is a bad outcome the church will get a bad reputation. We will first start with what we have. If it is possible to find NGOs that can help us, we will do so.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: Families are different. Someone might have come from a pagan family, where there is witchcraft and fetishes, but if that person believes in God I think he has been delivered. Then again there is the system of blockage, mostly for us Christians. But we should not pay much attention to witchcraft, because we have been redeemed by the blood of Jesus Christ. The witch is not superior to the child of God. Of course witchcraft exists, but we Christians will be traumatised if we put witchcraft first. We must not think that witchcraft can prevent us from thinking of doing things. Of course witches are working for Satan, they are in Satan's power. We the children of God must not fear witchcraft or fear that it will block us, because God is superior to Satan, we must not put much importance on witchcraft.

INTERVIEW REV X

04 May 2013

Interviewer: How do you understand poverty?

Respondent: Poverty is the opposite of wealth. When someone is poor that means that there is no progress, someone has nothing.

Interviewer: How does poverty affect your church?

Respondent: I do not believe that poverty is affecting the church. That is to say the church starts in poverty and it grows progressively. I do not believe that the church is mired down in poverty. We are working and we are doing our best to come out of sin and seek sanctification. Therefore God will take care of us.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: Poverty continues because of lack of equipment for work. Often our leaders are selfish, they do not want other people to make progress.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: We are there just for prayer and the Word of God. The church is not poor, we are going on like other people.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: No, God has put everything in our hands. If we live in sanctification and we communicate the will of God we cannot be poor. God has taken us out of it, because the world and everything in it is the Lord's.

INTERVIEW WITH REV Y

06 May 2013

Interviewer: What comes to mind when you speak about poverty? Or what definition can you give to poverty?

Respondent: When we speak about poverty, we see lack, insufficiency; we see that the person does not have what he needs. That is what I understand by poverty, it is lack of what is vital to life.

Interviewer: How do you perceive poverty? What is your attitude towards poverty?

Respondent: I think my attitude is as follows. Poverty hurts me as a pastor. When there is poverty we cannot make progress. In order to live we need certain things, but we do not have these things. I do not say that we must have many things, but just the minimum to live on it is important. It hurts us to live in poverty.

Interviewer: How does poverty affect your church?

Respondent: That is a good question. You know in church we manage people. As you see my church has about 200 members, when you manage human beings or even animals, you need to have materials, financial means. When the church is poor it disturbs us, because there is no company, if we consider the church as a company not in terms of revenue, but in terms of a grouping of people, every human company needs means. If there is poverty in the church we cannot make progress, or instigate some projects that we plan for the advancement of the work of the Lord.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: It is a problem and every one speaks about it. It is a country that is in a scandalous position, a country where you find forests and minerals that you cannot find anywhere else in the world, but you will notice that we are a country that is very poor. When I think about why we are very poor while the country is rich, I can tell you there are people who leave Europe, and Asia and come to enrich themselves here, they get a lot of money, they become big bosses, but the Congolese remains in poverty. We have a lot of problems. I can enumerate some factors that make Congolese people poor. We have people who do not want to work. A month ago we in Lubumbashi experienced a very complicated situation. A bucket of maize flour that was costing 12000Fc went up to 32000Fc. Why? Because Zambia had closed its borders. Because we get our food supply from Zambia, everything we eat comes from Zambia or southern Africa. We do not work, Pastor. Look at the green space. We have a lot of bush, a lot of space which is not exploited. I came to understand that Congolese people do not have the culture of work. . A missionary told us when they were installing a transformer at Eau Vive Mission Centre, there were two white missionaries working surrounded by 20 Congolese who were just watching. Then the missionary exclaimed, here in Congo two people are working but thirty people are just watching. There is not the culture of work. There is also a blockage in politics, there are people who do not want us to develop, and we are being exploited.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: I think every trained and educated pastor; must think about how he can fight poverty in his church. It is true we are still at the beginning, but we are setting up a lot of projects, then we get involved. I am working on two levels. The first level I am working on is the biblical teaching, God is not lazy, when he placed man in the Garden of Eden, and He gave him work. Man had to cultivate the garden, briefly man had to work. God blesses the work. The Bible speaks more about work that is why I am teaching people to understand what work is. We fight against poverty by exhorting the people to work. We are for example thinking of creating some lucrative activity to equip children of God. We bought a piece of land two years ago, where we would like to make a farm about 40 to 50 km from here. We would like to work with brothers. If needed we will train sisters as well to do something to earn some money. We cannot create a company because we do not have resources.

Interviewer: What are the challenges your church faces when attempting to address the problem of poverty?

Respondent: The big challenge is at the level of understanding. It is not easy, Congolese people are like kids you would like to send to school, but they do not understanding the importance of going to school. They do not know what will happen tomorrow. We have that difficulty, men and women were born with that Congolese mentality, and they want to be unemployed for life, earning money without working. We are fighting the big challenge of misunderstanding; we want people to change their mentality, and have a renewed intelligence. As that intelligence has not renewed yet, it is a big difficulty.

Interviewer: What kind of assistance do you give to the poor in the church?

Respondent: I think if we speak in terms of poor, 95% of the members are poor, we cannot help everyone. We have not yet created activities to generate income, as I told you. It is still a project. But while we are waiting we select some members such as orphans and widows. The needy we just give them some assistance with what we have, such as a shirt, pants etc. In terms

of solving the problem of poverty in church we have not reached that level, the church itself does not have enough resources, we just do a little, first of all it is the will, we have the will but not the means.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when partnering with NGOs?

Respondent: It is true we need some support. We need some partners that can help us to develop. But we personally have not had the opportunity yet of finding people that can help us. Until then we have not got partners, God is our big partner. We are praying to God to help us to open doors and to give us strength to work. Besides our big partner God, we have got other partners.

Interviewer: Do you believe that it is part of the church's commission to address poverty?

Respondent: Personally as I said at the beginning, the work of God cannot move forward without the means. When we speak about poverty that means there is lack of means. Then if we do not have anything that will allow us to accomplish the mission, we are blocked. The church must have means to really do missions. Missions call for means. We always say the gospel is free, but evangelization is expensive. That is to say we need money to evangelize. If we are poor we are prevented from accomplishing the mission Jesus said go and make disciples of all nations, but this is easier in villages than in towns. In town it is difficult, everything costs, there are obligations that push us to have the means. We cannot say we do not have money to preach the gospel. With what we have we are preaching that is why you founded a church.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: When we speak about witchcraft, I myself teach about witchcraft it is an important cause of poverty in Africa particularly in the Congo. Everyone is not poor because he has been bewitched; we have enumerated some other causes amongst which laziness. Witches can bewitch someone by making him lazy. He does not want to work; he does not have strength, it might be a disease that prevents him from working and earning money. In reality witchcraft has harmed many people. The work of witchcraft or witches is to pull down men, everything he has; strength, even his intelligence, there are people who become mad because of witchcraft. If we do not have intelligence and wisdom everything is destroyed, we cannot advance. Witchcraft exists, even the Bible speaks about witchcraft, but I cannot say it is witchcraft that makes the church poor because in the church where we proclaim the name of Jesus, the name that is more important than witchcraft. When we proclaim the name of Jesus we cannot brandish witchcraft as being the obstacle or the basis of our failure or poverty. But I believe that witchcraft exists.

INTERVIEW WITH REV Z

06 May 2013

Interviewer: What definition can you give of poverty?

Respondent: Poverty I can define as lacking the basic necessities. Lacking food, lacking clothes, that shows that someone is poor.

Interviewer: How does poverty affect your church?

Respondent: Poverty affects the church in the sense that people do not have jobs. People cannot even acquire a field to cultivate to be self-sufficient. Where can they find land? For you to acquire a piece of land you need to have money. If that person does not have money then it becomes difficult. This brings poverty to the church. You might have a good idea of starting up a small business but you need to have a bit of money to start with. I see a lot of people in the church having that difficulty, and this results in poverty.

Interviewer: The DRC is a potentially rich country. What do you think is the root cause of poverty in the country?

Respondent: The country has minerals. There are categories of people. A very poor man is a man even if he sees a precious stone, does not know what to do with it, unless someone teaches him what to do. For example young people used to dig in the hills for minerals, but the government has chased them away. It is only category of people who are of high rank that benefit from those minerals, they have crushed the poor. The country is rich but the poor who are in the lower category do not benefit from this.

Interviewer: Is your church involved in eradicating poverty? If yes, what strategies did you put in place to fight against poverty?

Respondent: In our church we fight against poverty, we teach poor people not to fold their hands but to look at the ants, they do not have commanders but they work hard. Wealth will not fall on you if you just fold your hands, you can go and work for someone in his plots and earn something. To fight for your house not to fall into poverty, you can go and cultivate for other people. If there is someone you can carry the luggage for, do it and get something for your family. That is how we are fighting against poverty for people to know how to self-fund their projects. People can become self-sufficient with the strength God gave them. The big wealth is the fact that you are alive and have the strength.

Interviewer: What are the challenges your church faces when attempting to address the problem of poverty?

Respondent: The first difficulty is that people do not understand. To teach people to do so is difficult. Everyone has got his thoughts and intelligence. You might tell this someone to go and cultivate, but he will despise it saying: "I will be looked down on if I go and cultivate someone else's plot. In this way he is aggravating his state of poverty. He does not have anything but he considers himself to be somebody. If I want to feed my children I will do any kind of job. If you do not do that poverty will surprise you.

Interviewer: What kind of assistance does your church give to the poor?

Respondent: In our church we have ideas but we have not realised them yet. Now we are helping widows and orphans, and we are helping children whose parents have nothing. We ask members who have jobs to make contributions for the poor once a month. Whatever we get, food, clothes or money we distribute to the needy. But our plan is to acquire a plot and build a dispensary and a school. Then we will be able to support the poor. This is what we are currently doing in our church.

Interviewer: Does your church partner with NGOs to fight against poverty? What difficulties do you experience when attempting to partner with NGOs?

Respondent: We are looking for a way to partner with NGOs but we do not see donors. We heard that a certain NGO from Suisse was helping, but when we tried to get in touch with them we could not find their address. But we need to partner with NGOs.

Interviewer: Do you believe that witchcraft can make people poor and maintain people in poverty?

Respondent: I always preach in the church that witchcraft will not have an effect if we do not you believe in it. Witchcraft cannot fold up your hands and make you poor. The Bible says that what you believe, that is what will happen to you. Mentally if you have that idea then you are blocking yourself. Witchcraft exists in all countries, but we see that the people are working despite witchcraft. But some people believe that witchcraft is making them poor. I do not believe it. Can the witch forbid you to go and work? Can the witch forbid you to cultivate a field? It is the individual that makes himself poor. Witchcraft exists but I do not believe that can make someone poor.

APPENDIX F

LAITY'S STATISTICAL REPORT

INTRODUCTION TO STATISTICAL ANALYSIS OF 30^{ème} CPCO LAITY'S QUESTIONNAIRE

The report reproduced here is a statistical analysis of data collected in 106 open-ended questionnaires administered to 30^{ème} CPCO members and distributed to twenty-five congregations in the city of Lubumbashi. The statistical analysis was performed using a software package that made possible graphical representation of data. The aim was to obtain from the laity the general view with regard to the challenges of poverty facing the city of Lubumbashi. The questionnaire was divided into four sections namely background information of the respondent, views on poverty in the city of Lubumbashi, the congregation and the respondent, and the respondent's congregation and community.

DATA ANALYSIS

A. BACKGROUND INFORMATION ABOUT YOURSELF

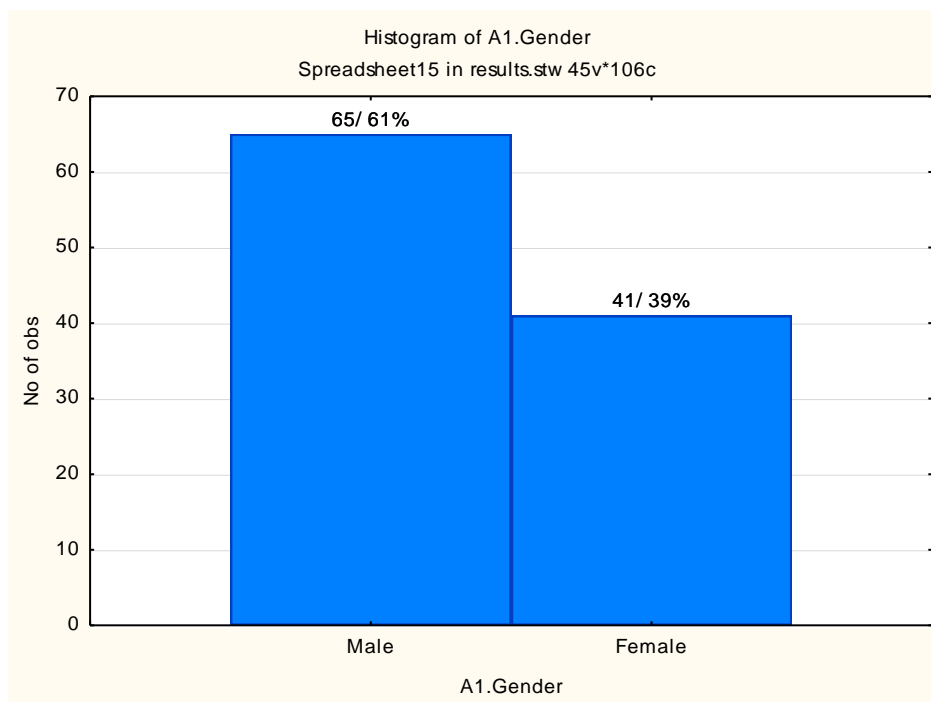


Figure A.1 Gender

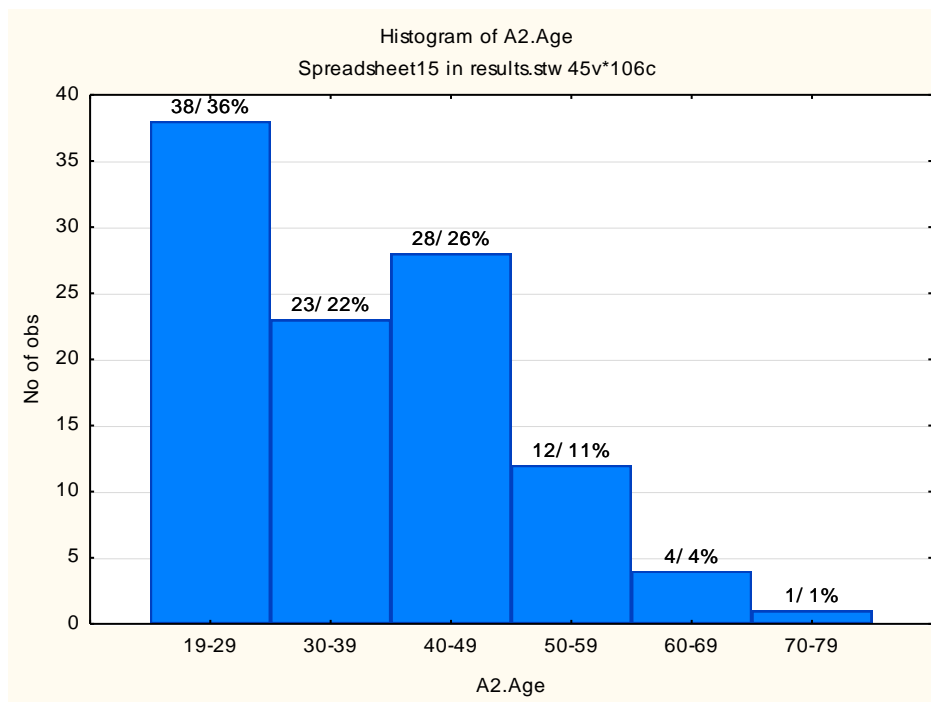
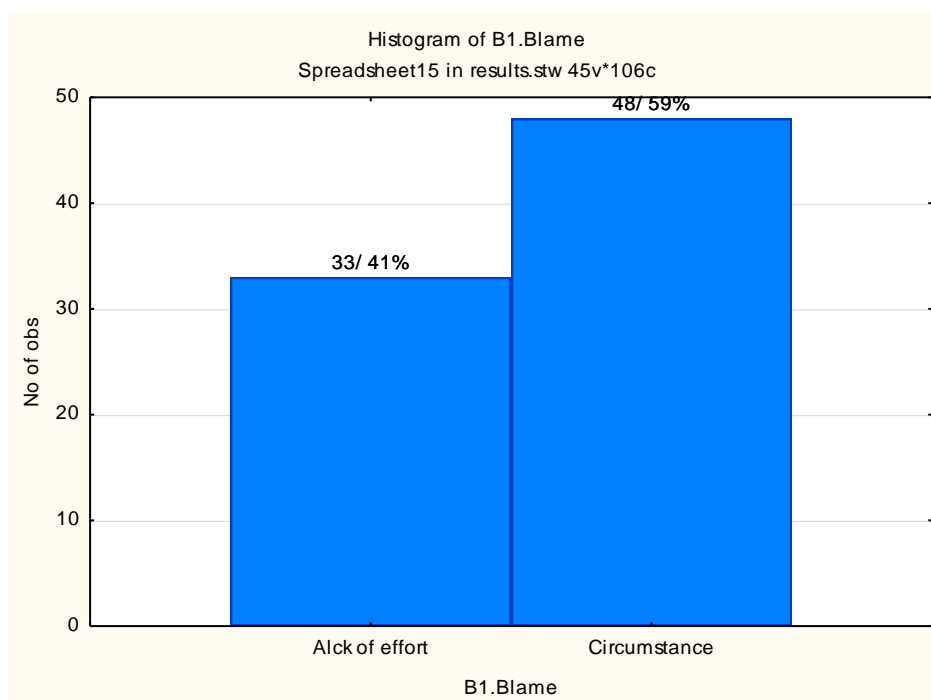


Figure A.2 Age

B.1 Respondent's opinion on what to blame when someone is poor



B.2 Respondent's opinion on the causes of poverty

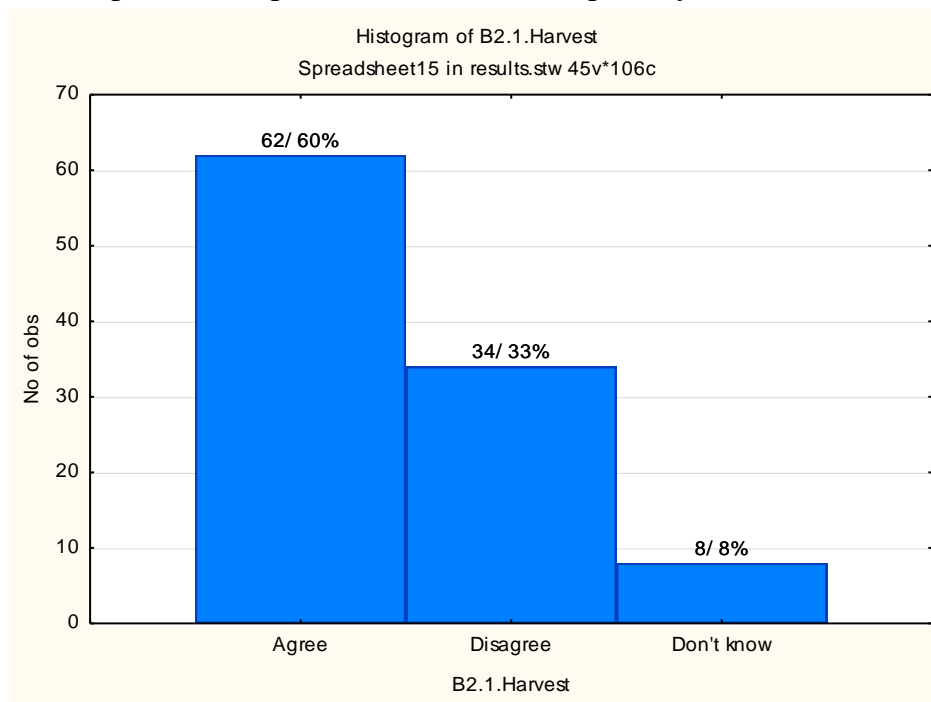


Figure B.2.1 Poor harvest

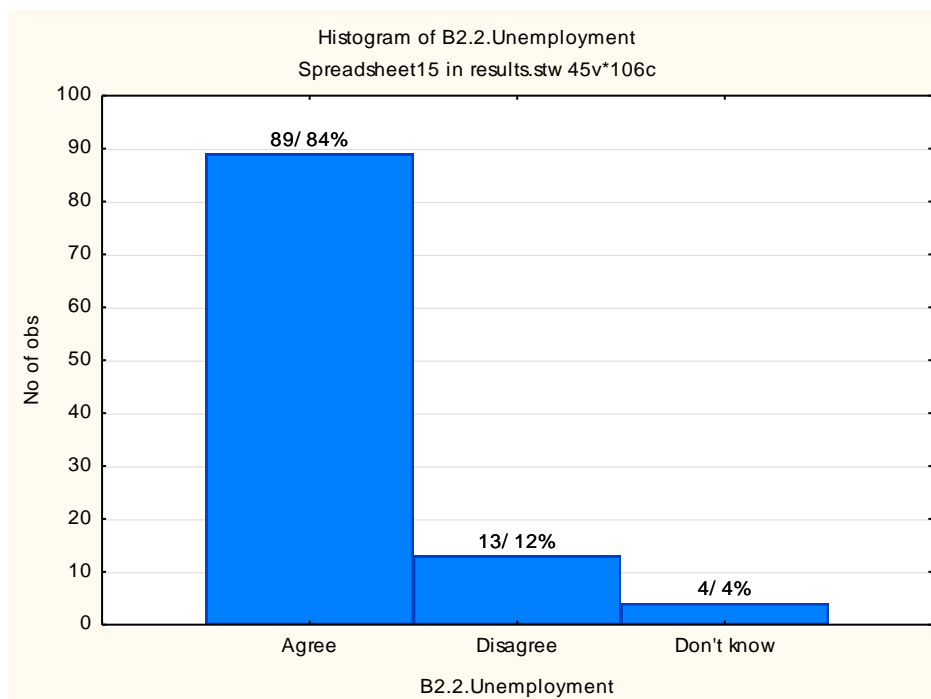


Figure B.2.2 Unemployment

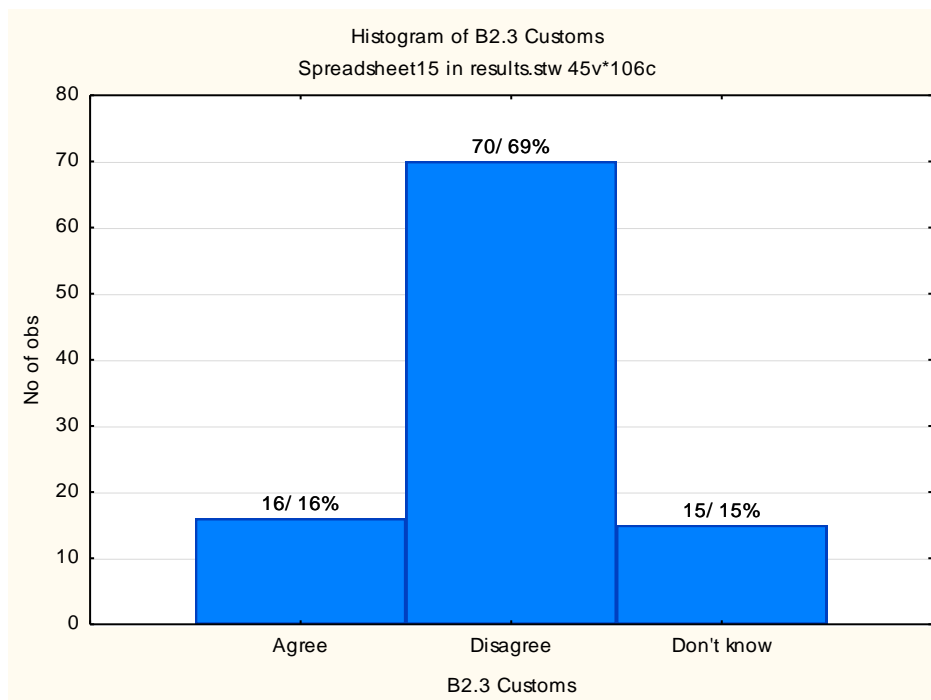


Figure B.2.3 Customs and practices

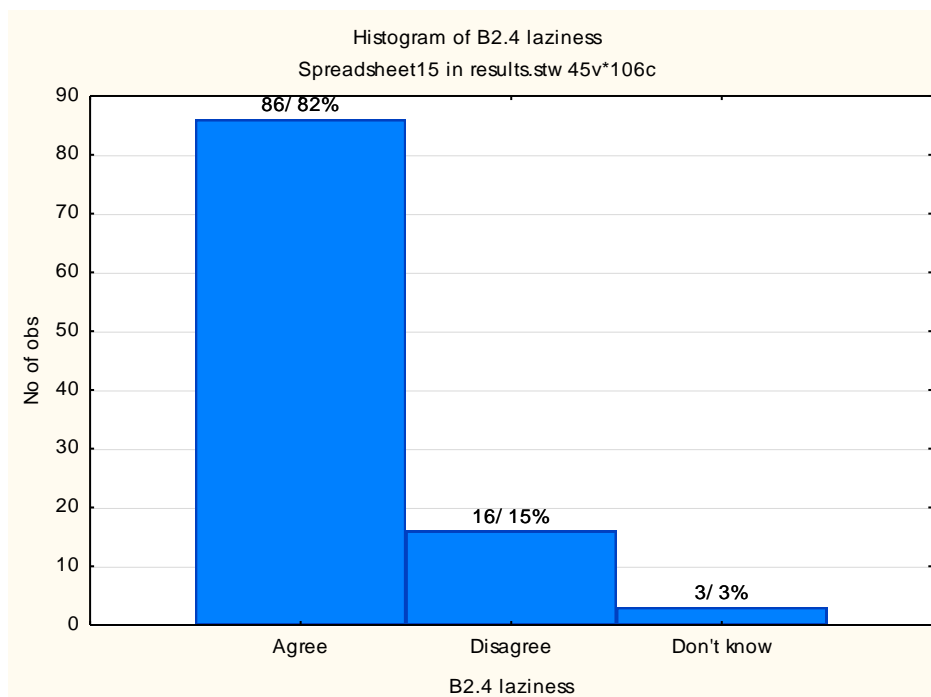


Figure B.2.4 Laziness and lack of initiative

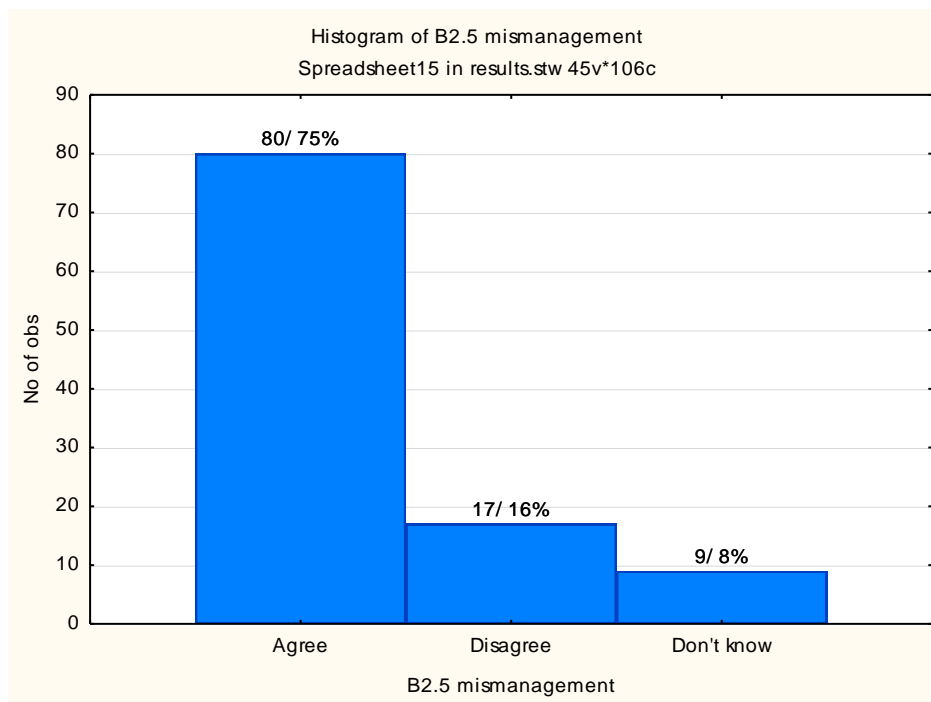


Figure B.2.5 Mismanagement of the resources

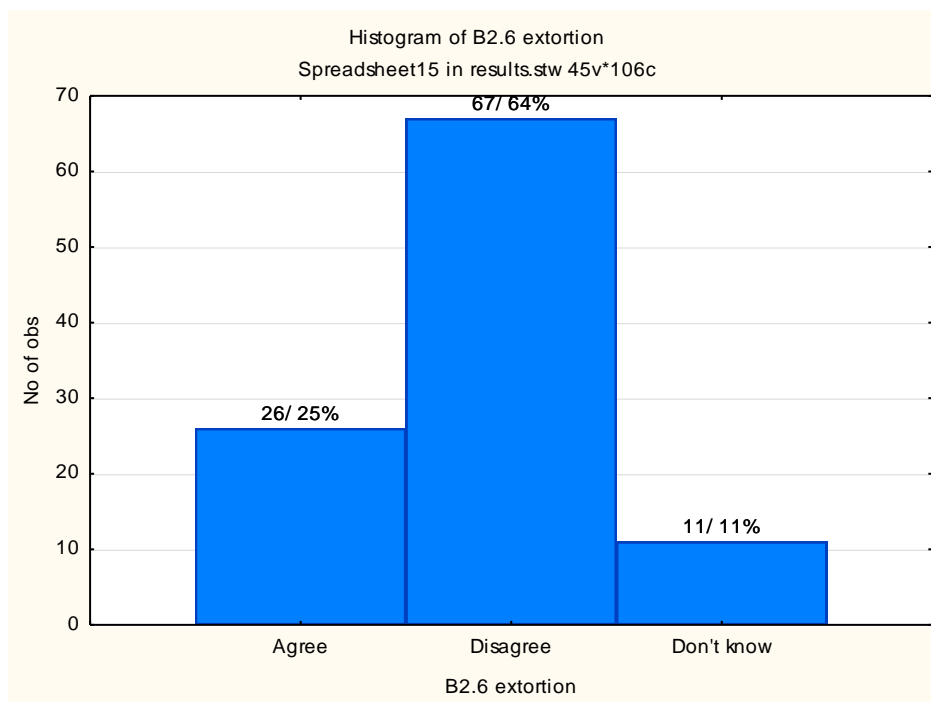


Figure B.2.6 Extortion and theft

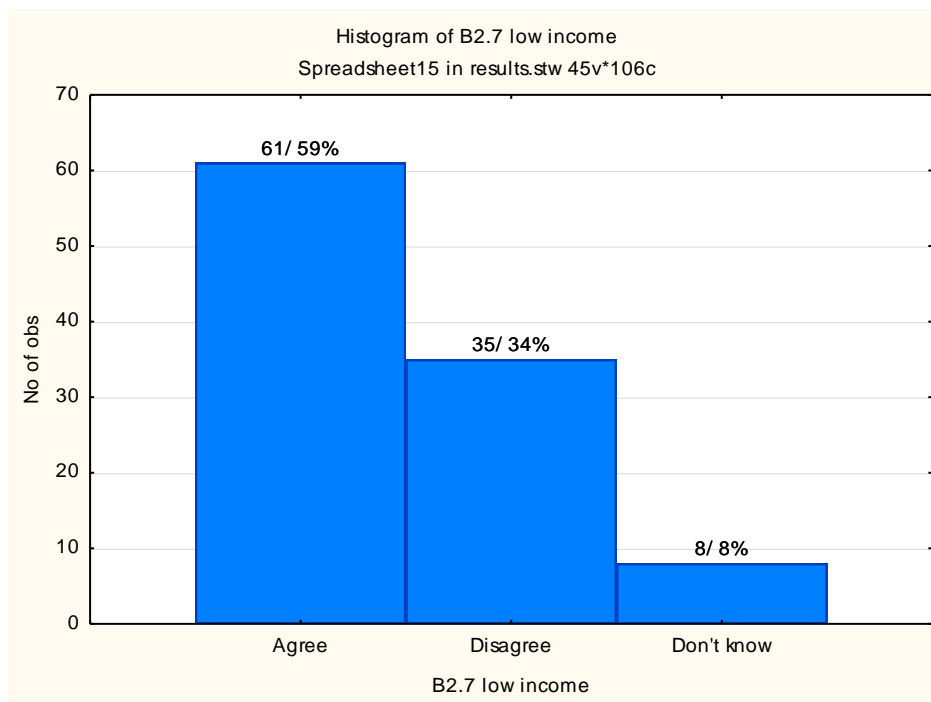


Figure B.2.7 Low income

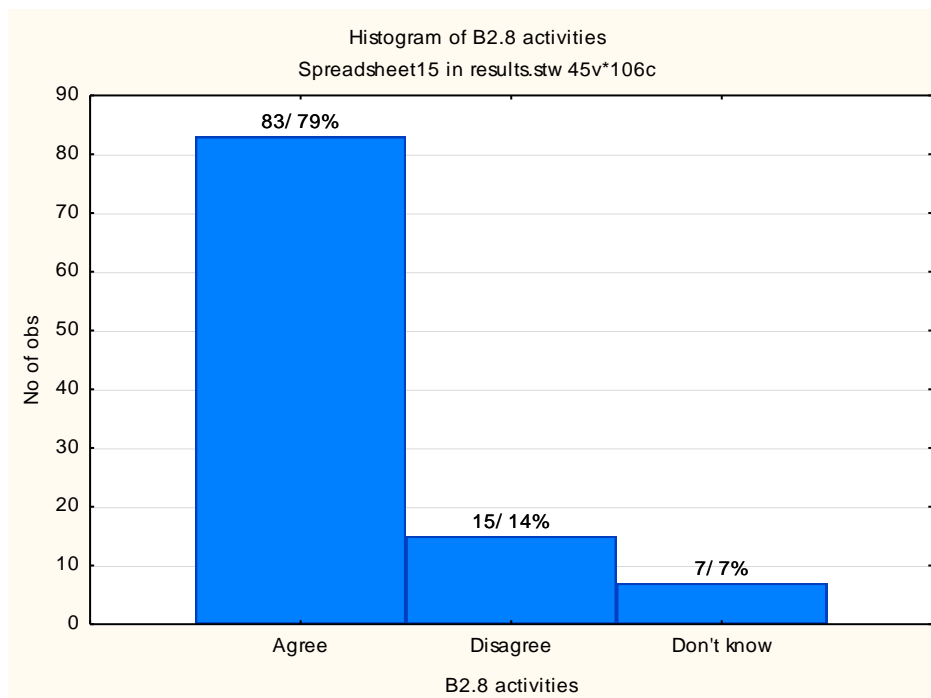


Figure B.2.8 Lack of income generating activities

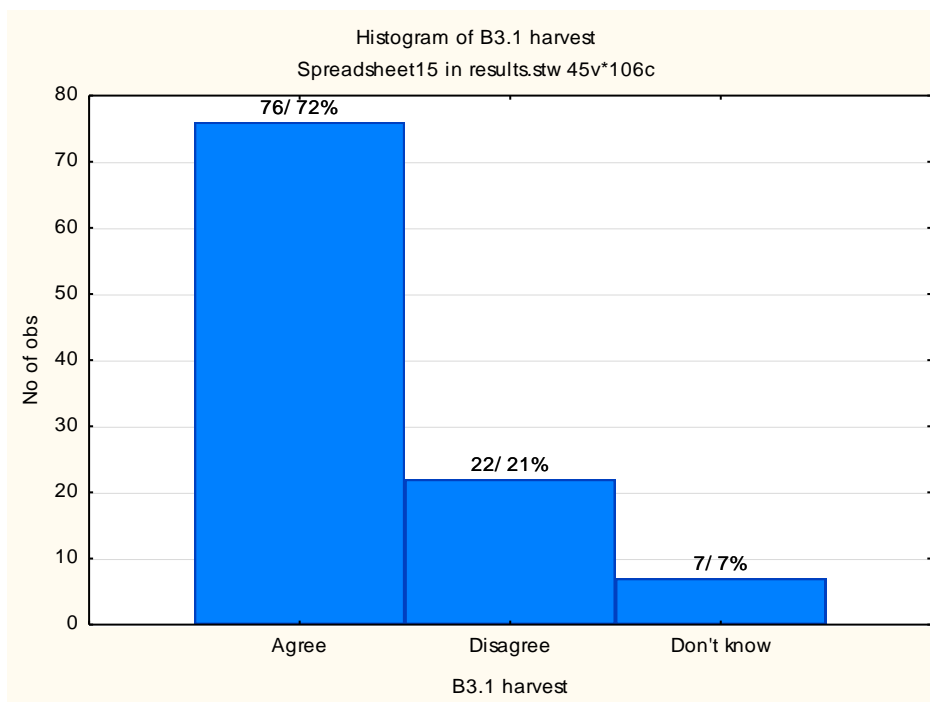


Figure B.3.1 Poor harvest

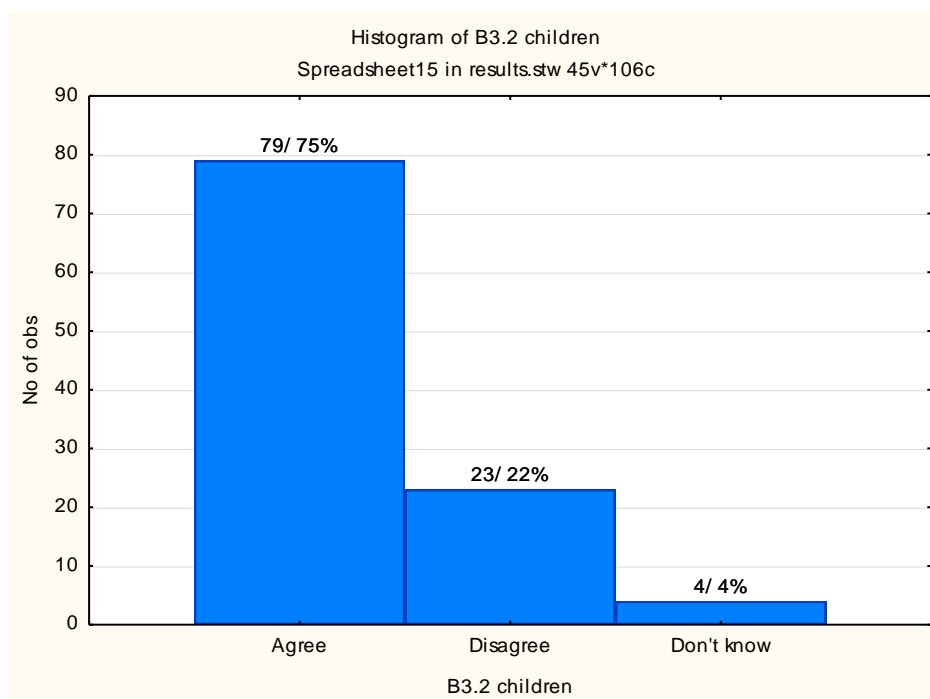


Figure B.3.2 High number of children

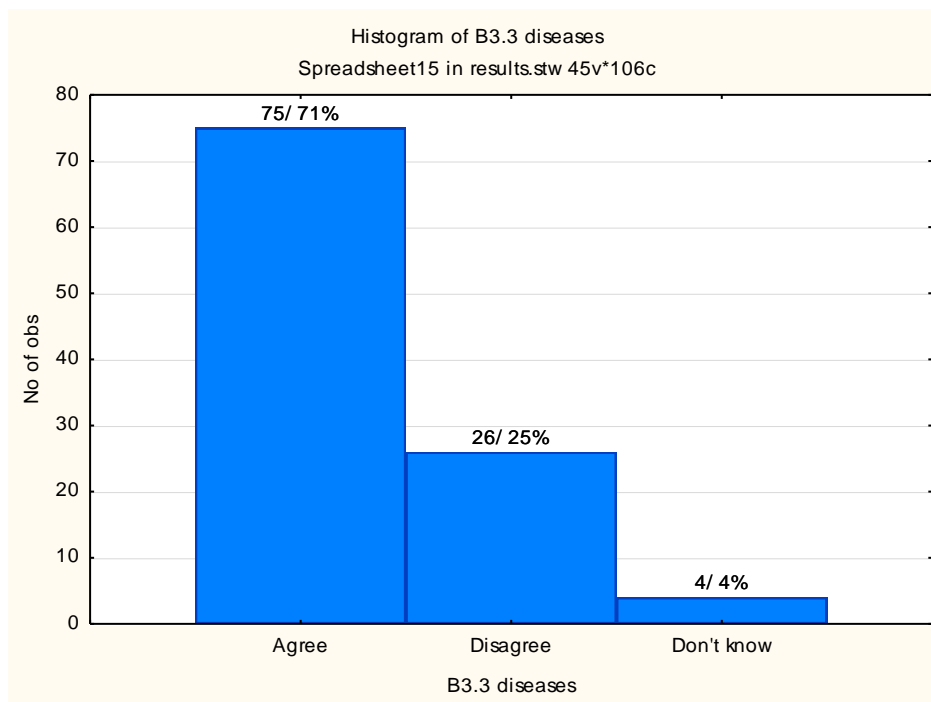


Figure B.3.3 Common diseases

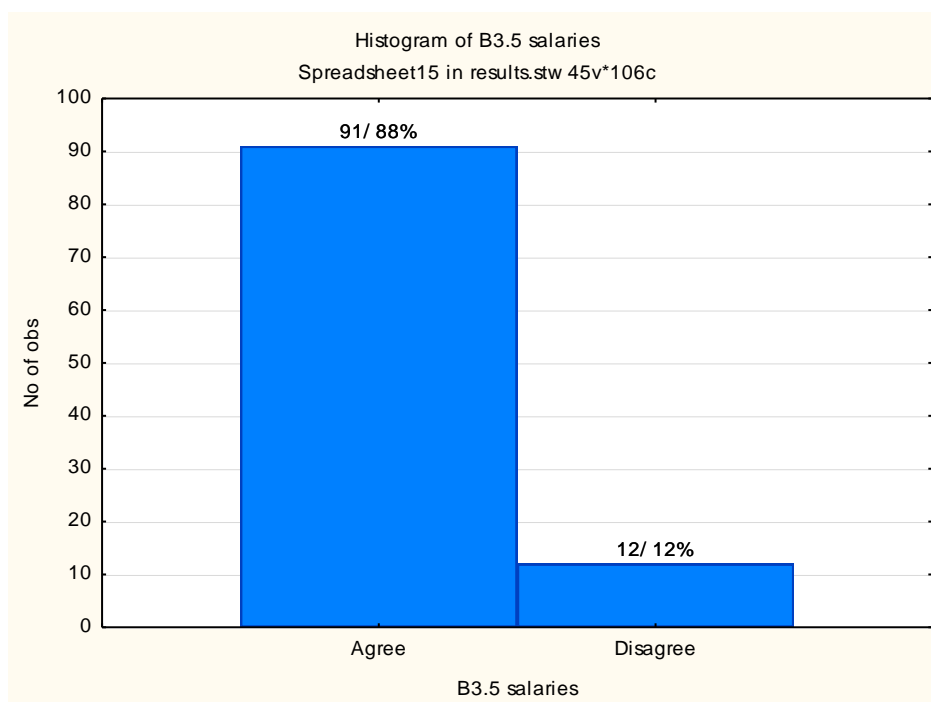


Figure B.3.5 The non-payment of salaries

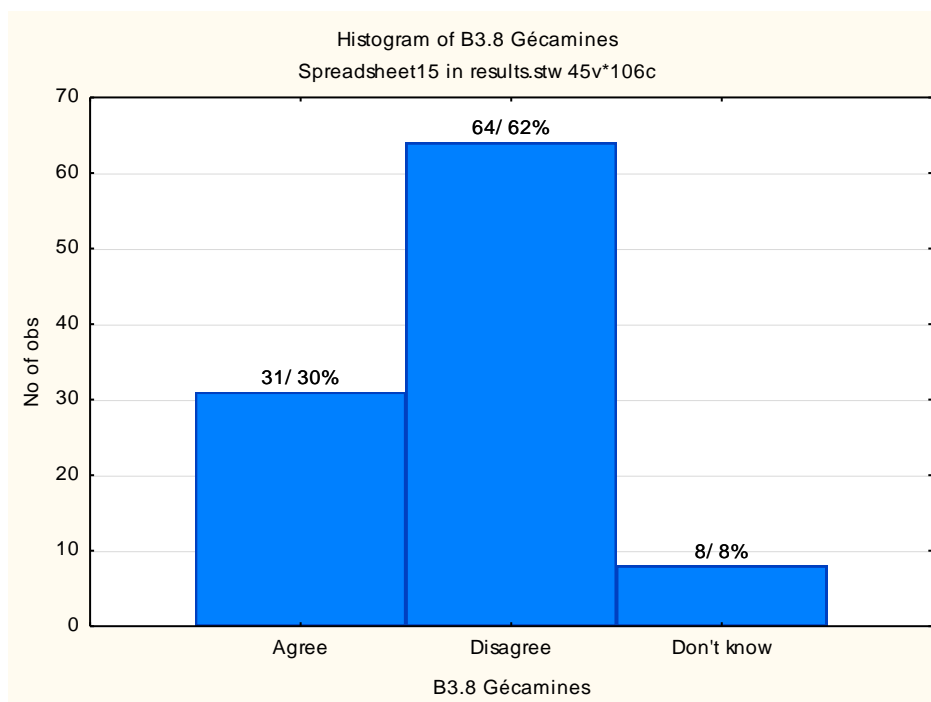


Figure B.3.8 GCM

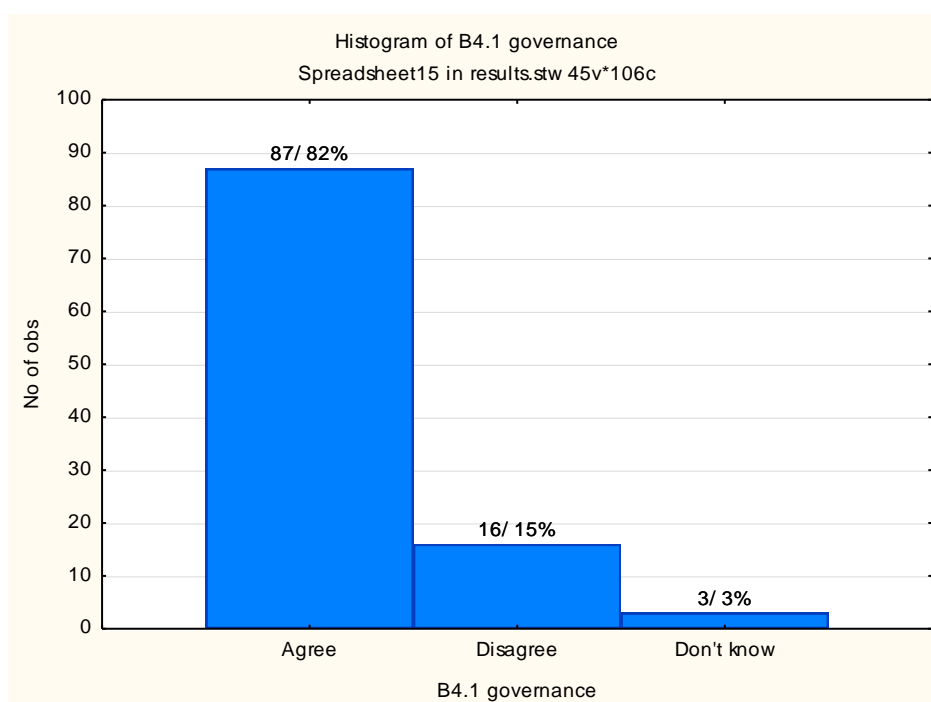


Figure B.4.1 Poor governance

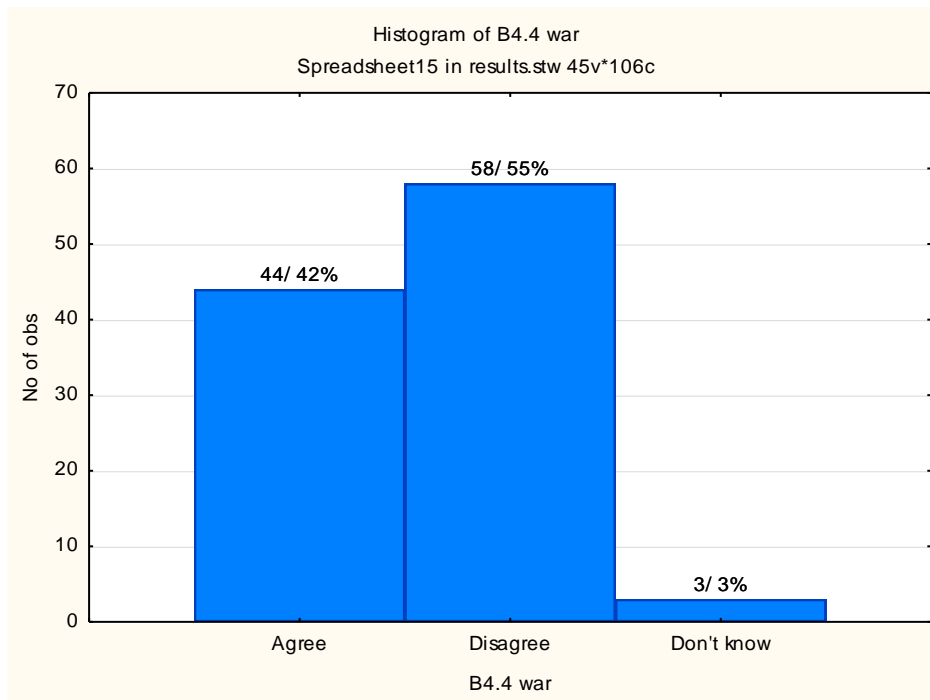


Figure B.4.4 War

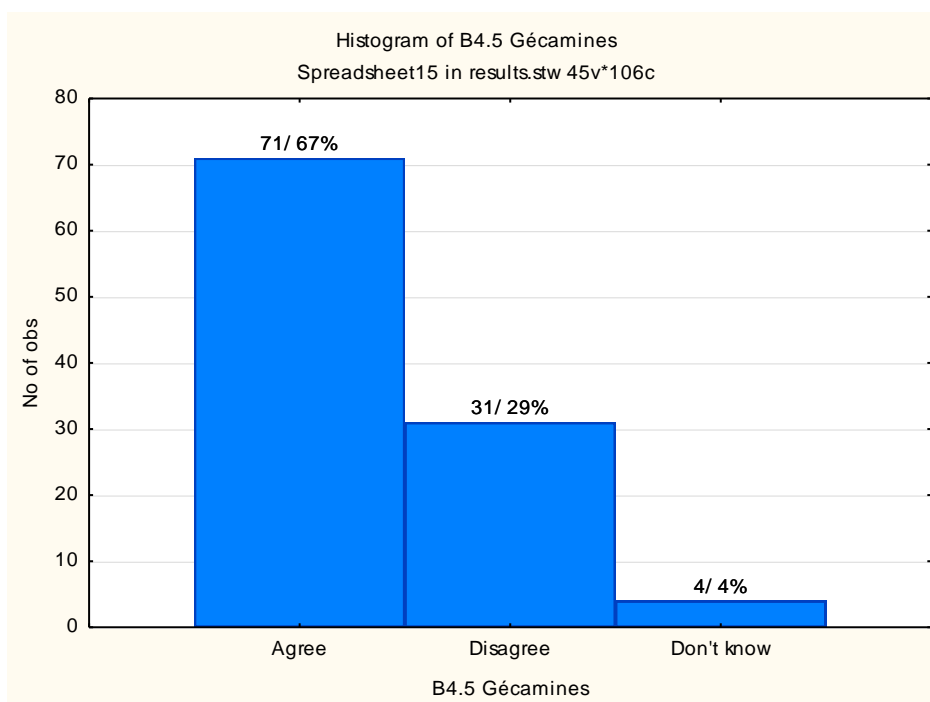


Figure B.4.5 GCM

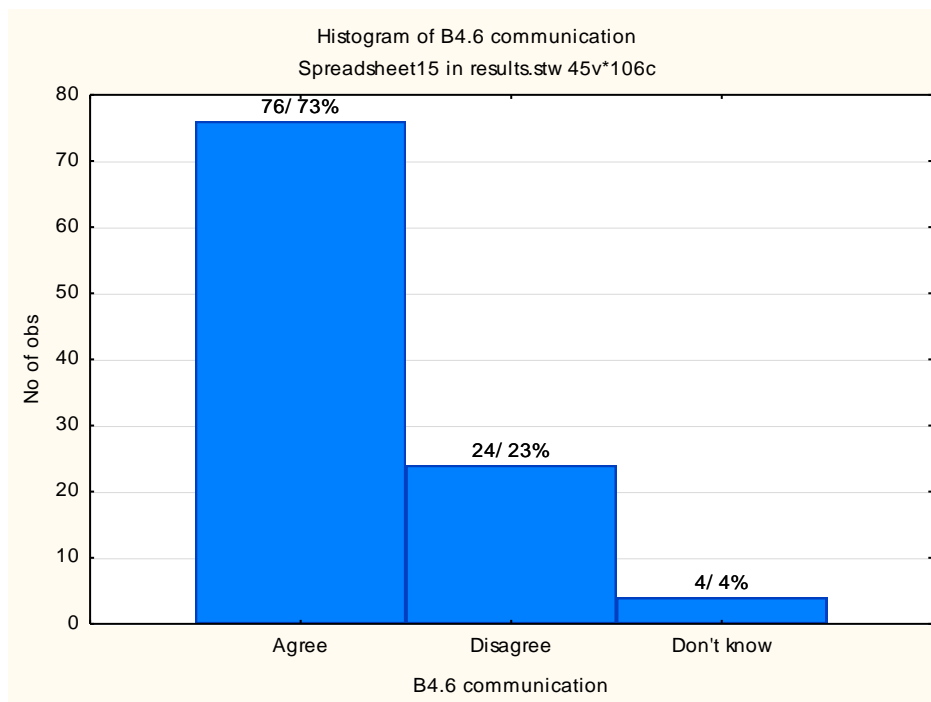


Figure B.4.6 The impracticability of communication channels

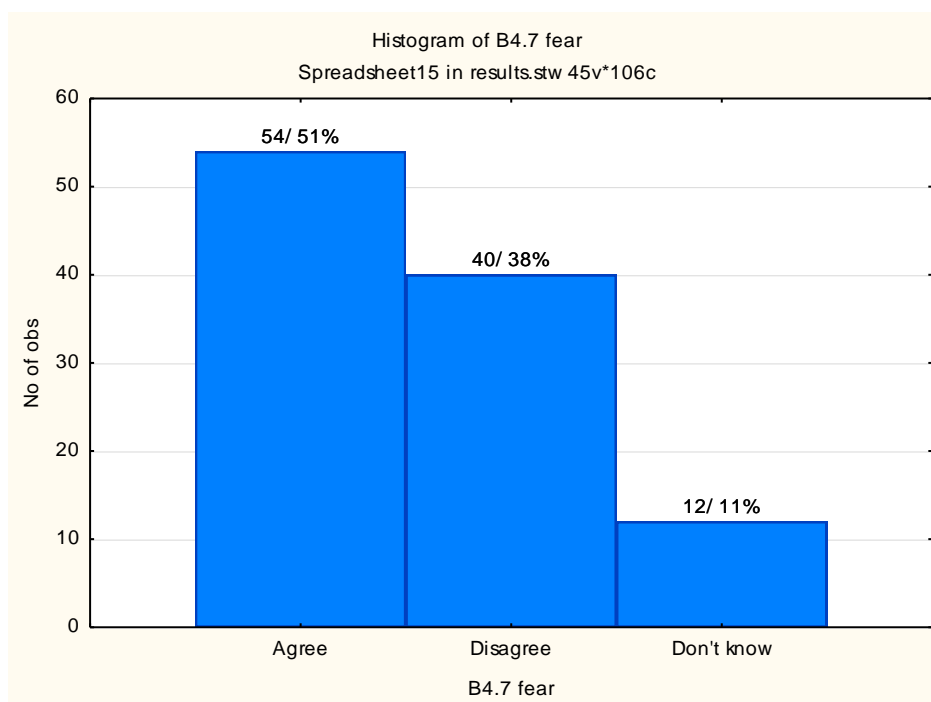


Figure B.4.7 Lack of cooperation

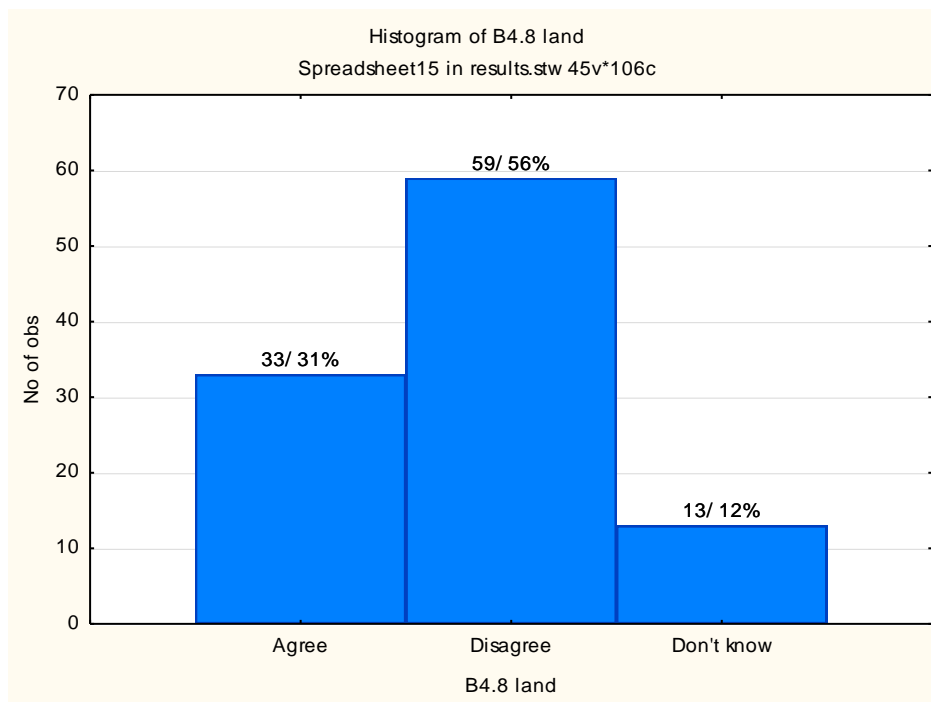


Figure B.4.4 Land conflict

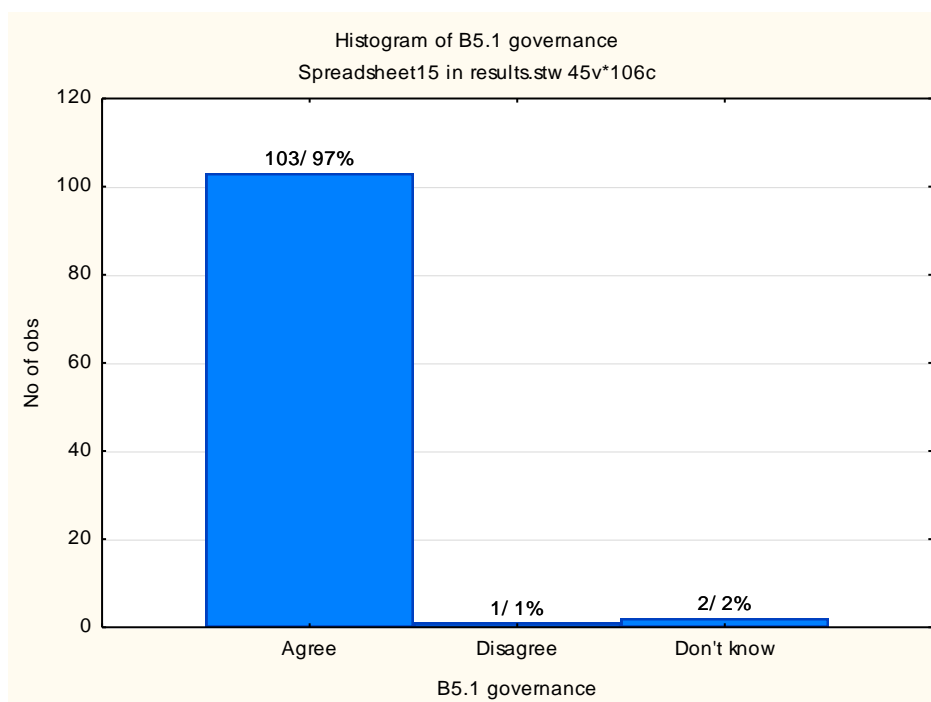


Figure B.5.1 Poor governance

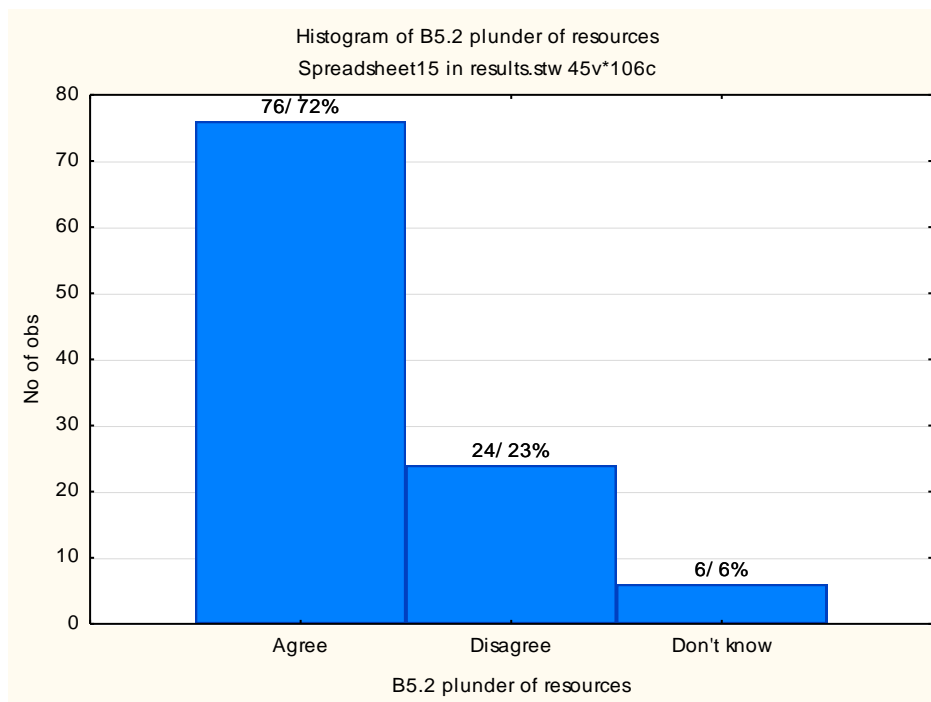


Figure B.5.2 Plunder of resources

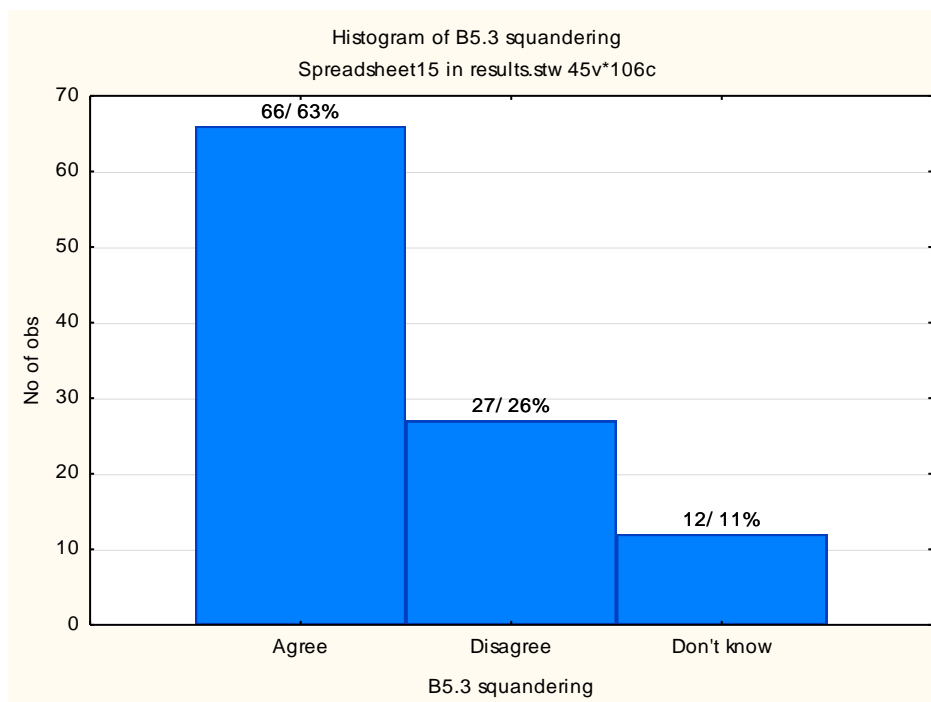


Figure B.5.3 the squandering of public funds

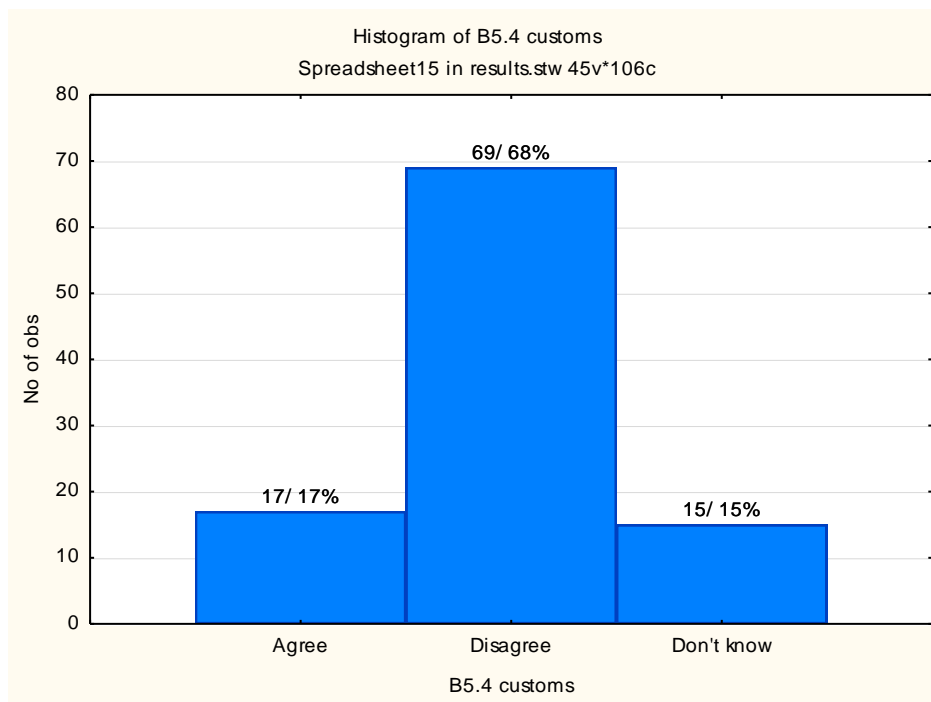


Figure B.5.4 Customs and practices

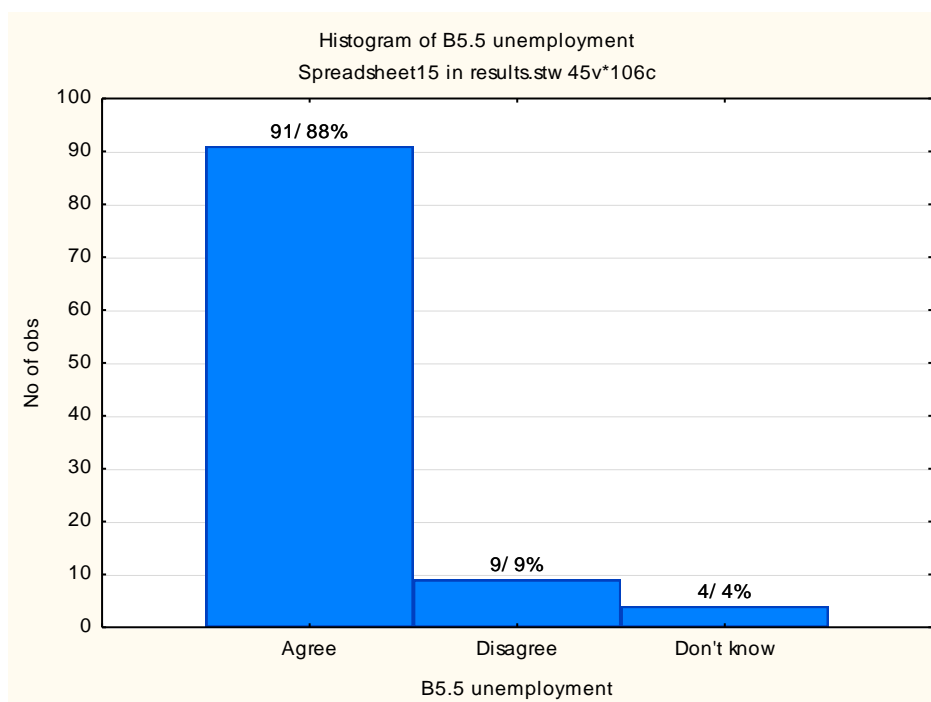


Figure B.5.5 Unemployment

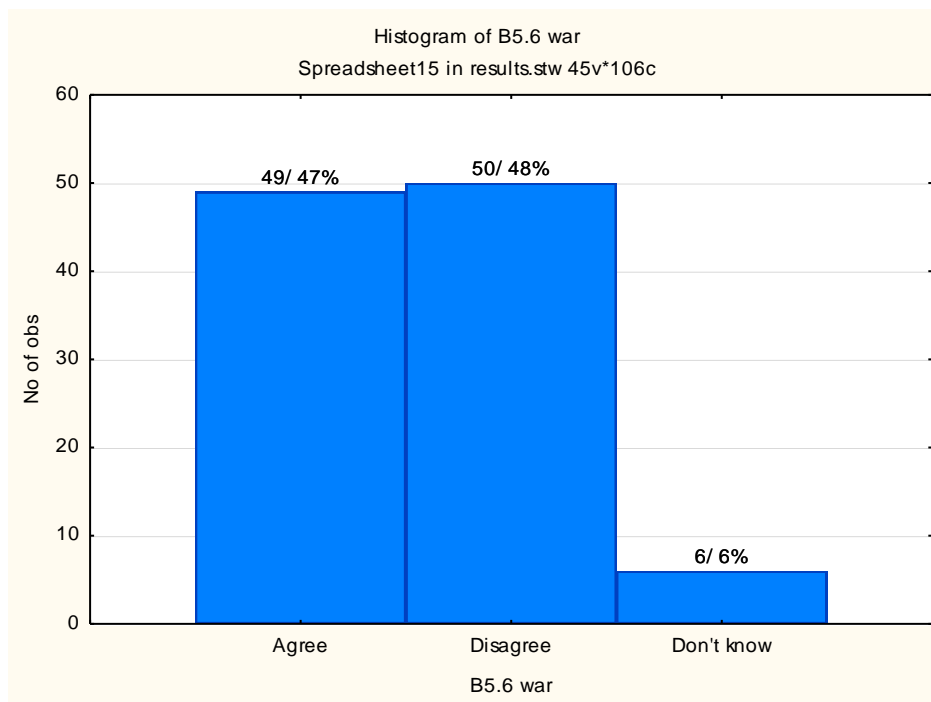


Figure B.5.6 War

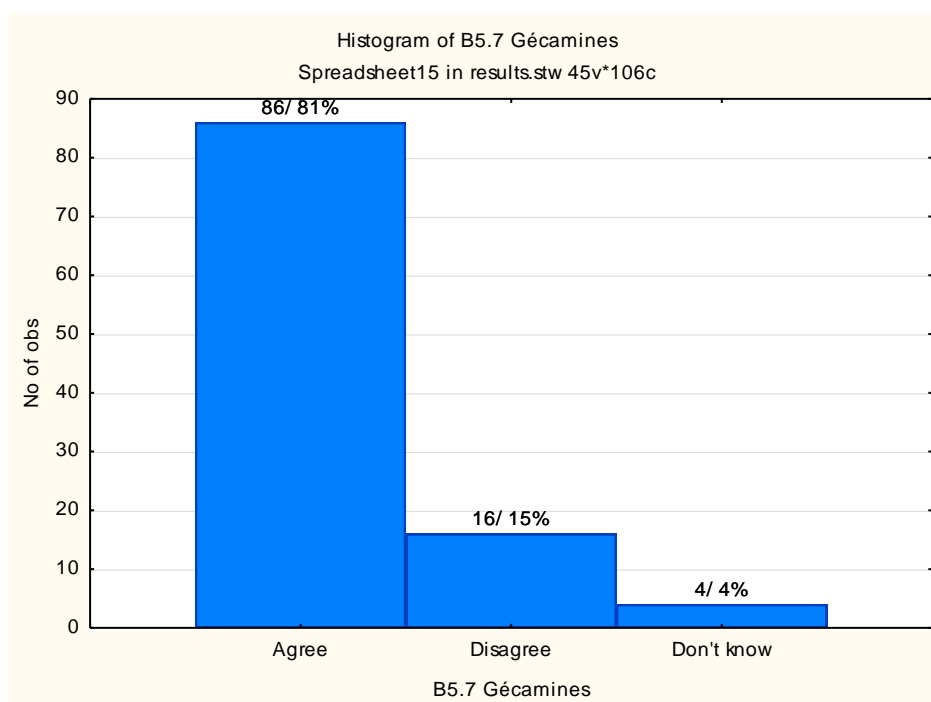


Figure B.5.7 The collapse of GCM

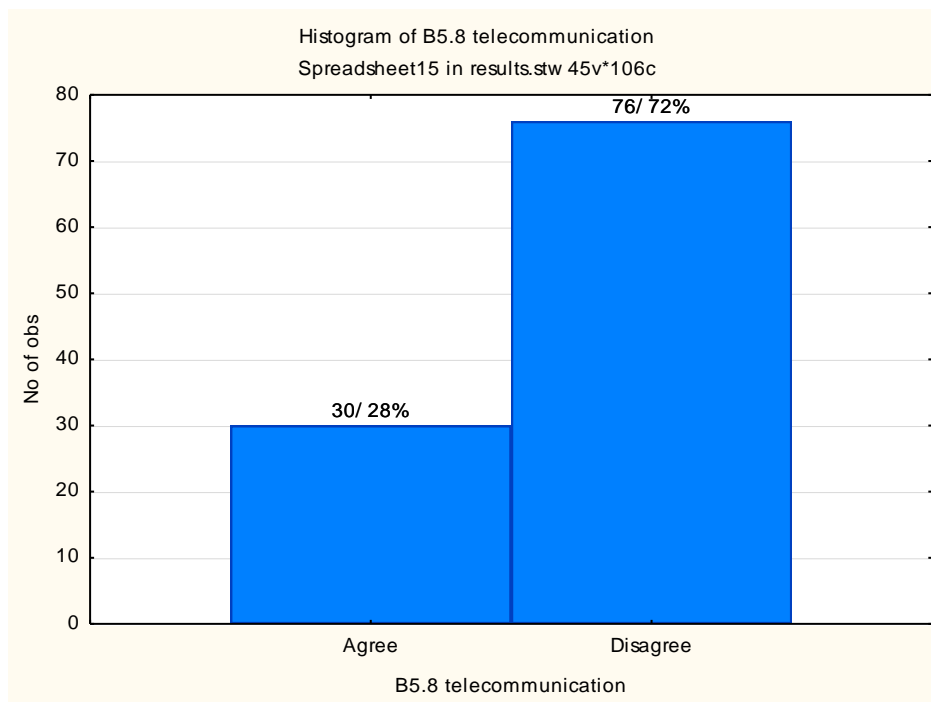


Figure B.5.8 Lack of telecommunication

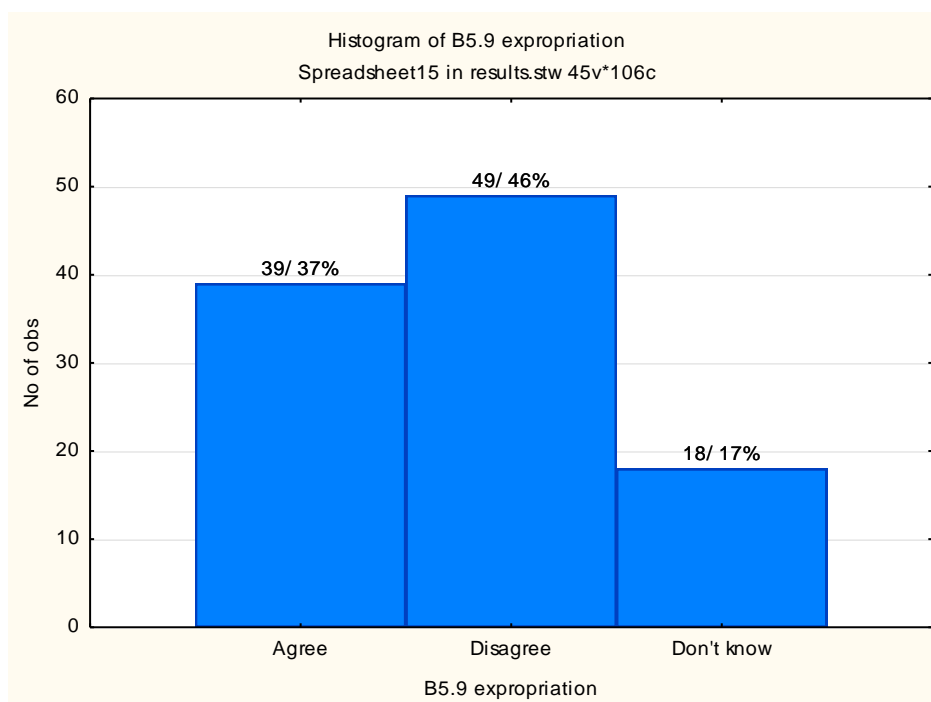


Figure B.5.9 Land expropriation

C. YOUR CHURCH AND YOU

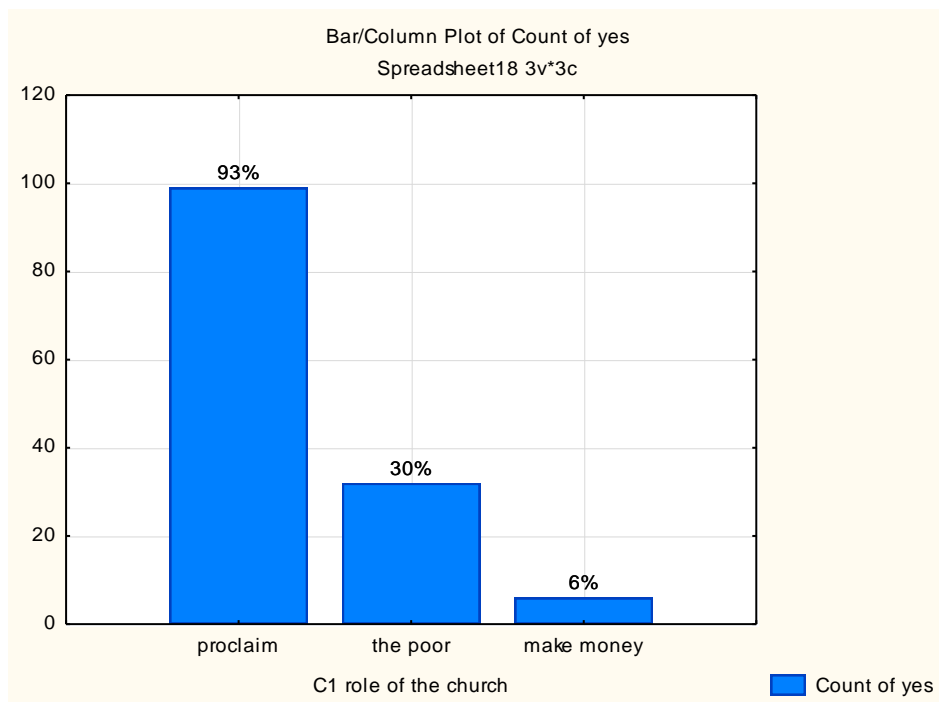


Figure C.1 The role of the church

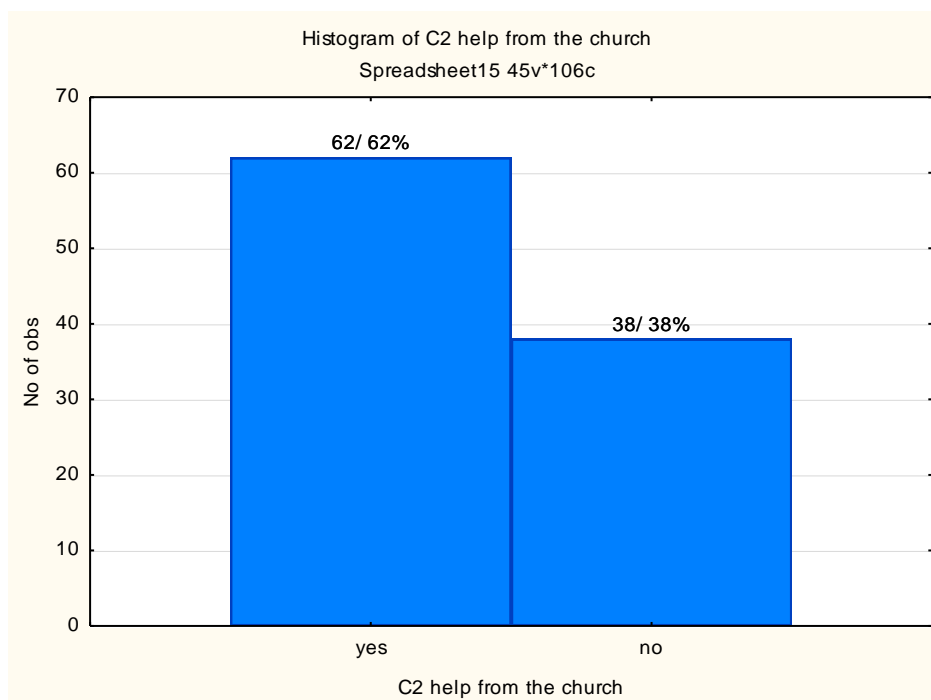


Figure C.2 Help from the church in time of pressing need

D YOUR CHURCH AND YOUR COMMUNITY

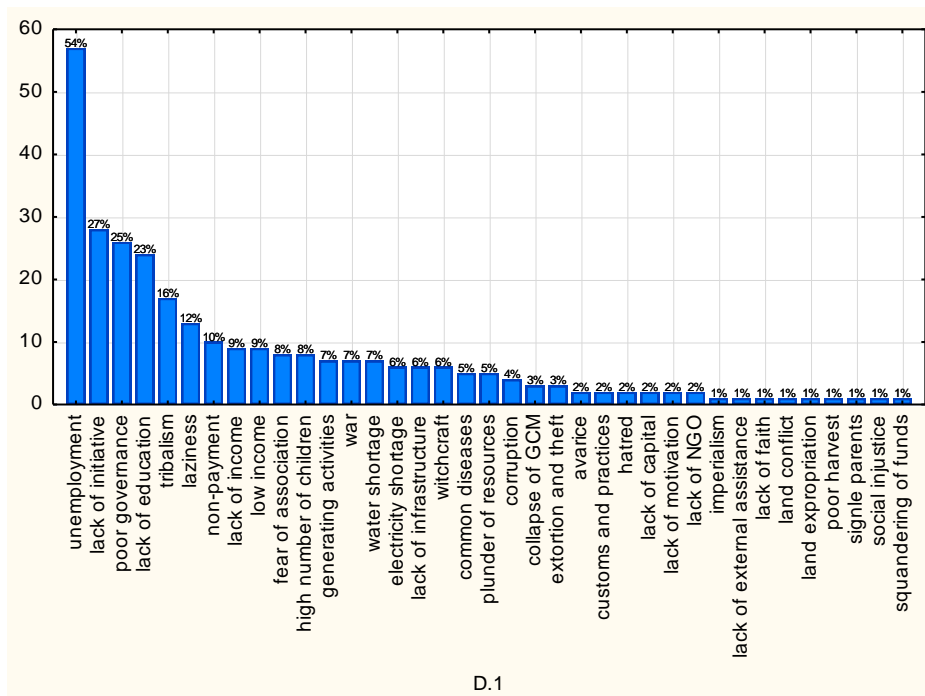


Figure D.1 Three important causes that contribute to the continuation of poverty

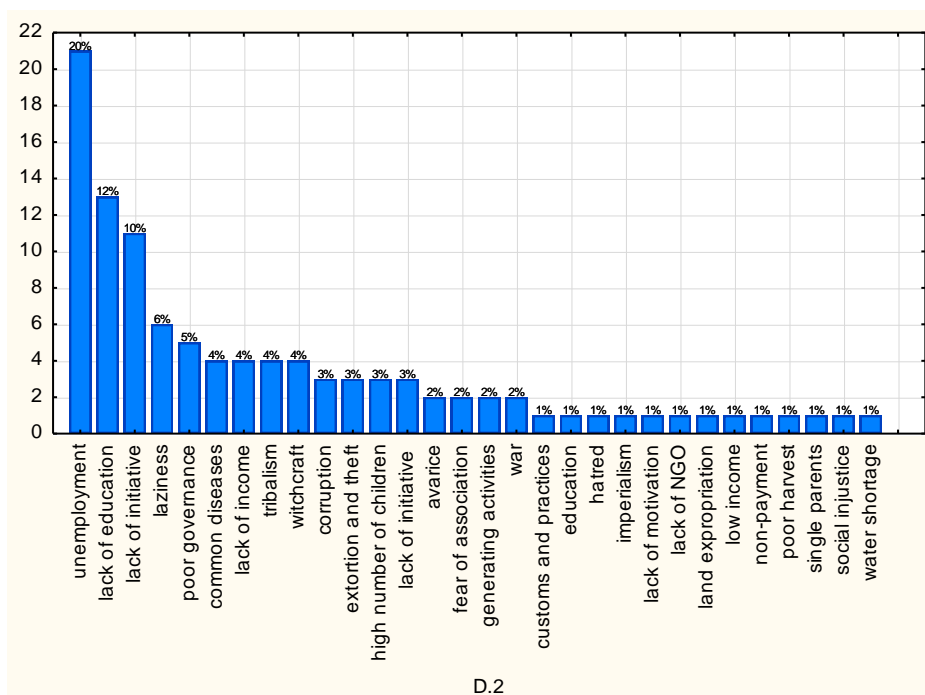


Figure D.2 The causes to which the church is trying to find a solution

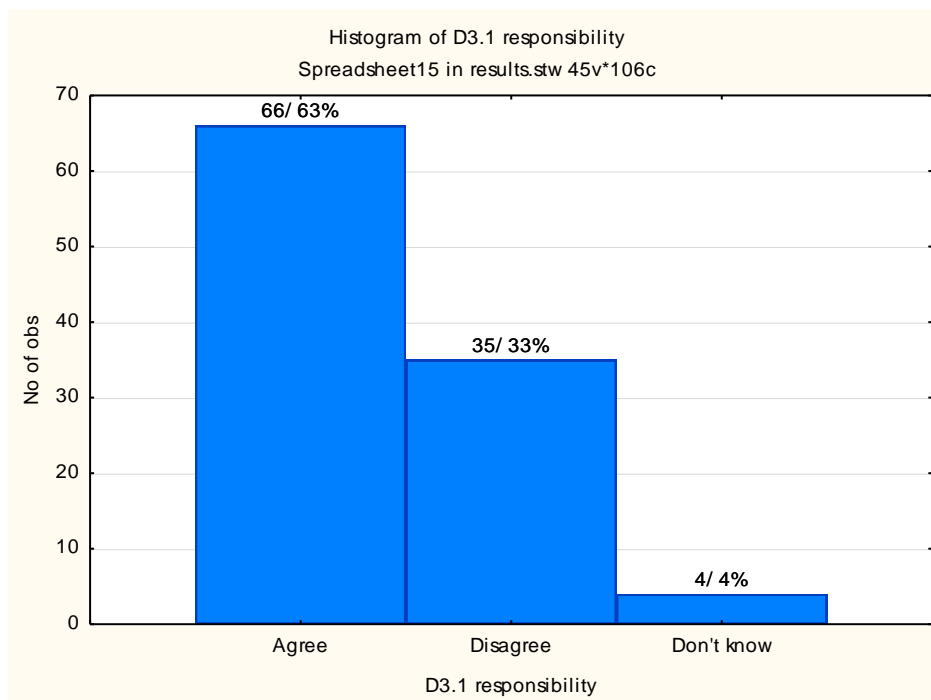


Figure D.3.1 Respondent's opinion on the church's responsibility

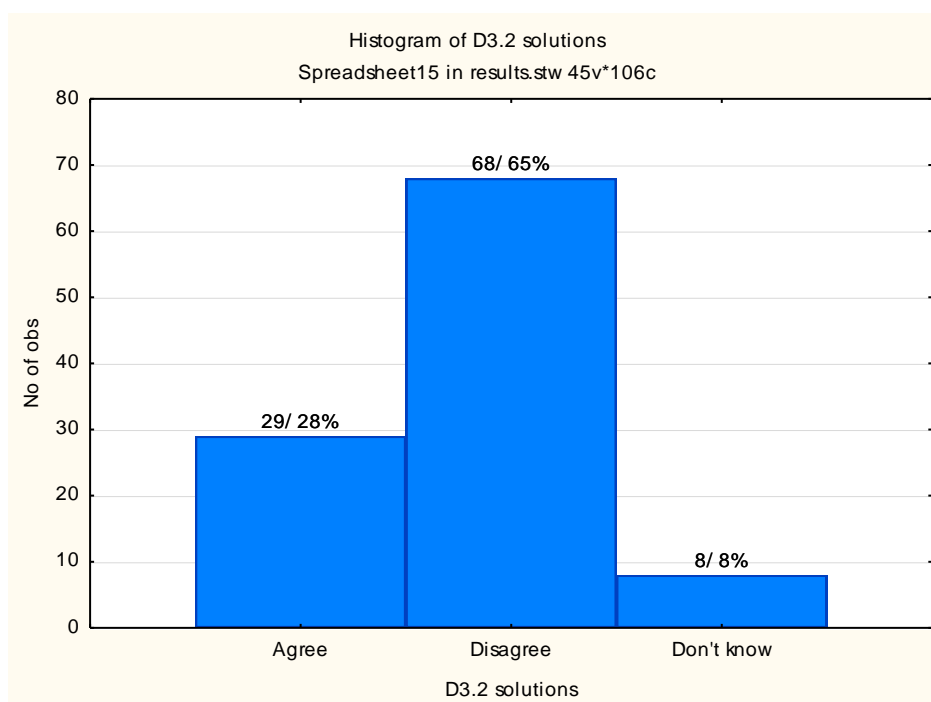


Figure D.3.2 Respondent's opinion of the church's potential to offer a solution

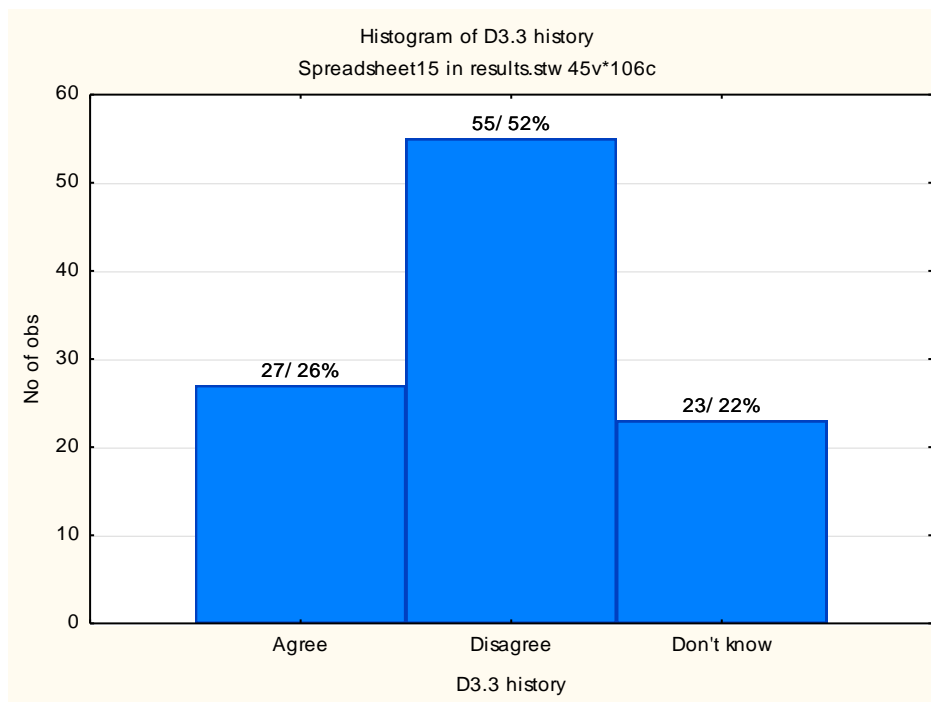


Figure D.3.3 Church's history in social action

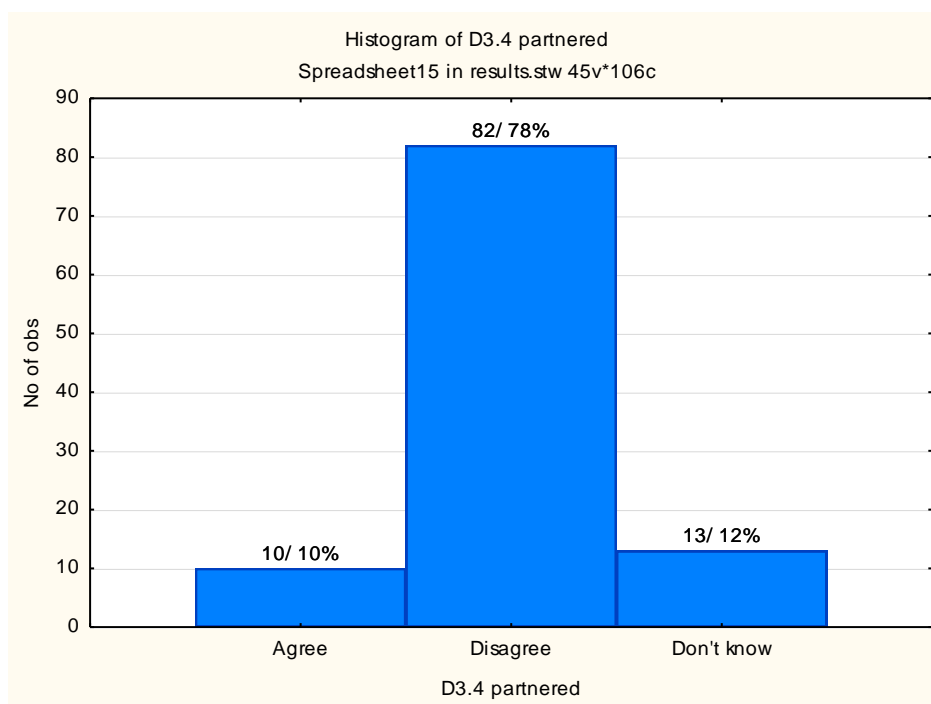


Figure D.3.4 Church's partnership